The Outlook

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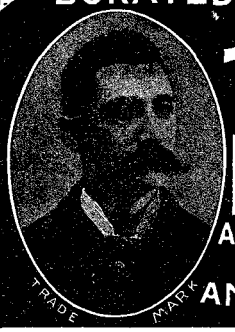

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The Outlook

Published Weekly

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Cardinal Vaughan on Expansion

Cardinal Vaughan, at the Independence Day Banquet in London, made a speech which, even if it were regarded only as his individual utterance, would be important. Added importance is lent to it by the accredited report that it may be regarded as a *quasi* official declaration of the sentiments of the Holy See and an indication of the principles which will actuate the Church of Rome and will inspire its influence on our Eastern question. We quote from the report of this speech as given in the New York "Sun," condensing somewhat:

> It seems to me that we are preparing the American and English peoples for the great work before us in the century to come. You no longer, if I may speak to my American cousins, are a self-contained power. You have come forth from your continent, forced by the circumstance of the acquisition of lands abroad. You stand with your foot on the threshold of the vast continent of Asia. You have entered into the comity of nations that has declared itself in many ways interested in the welfare and future of the Asiatic continent. You will never be able to withdraw [cries of "Hear!" "Hear!"] the influence you have, and it will be greater in the future than ever it was in the past. It must make itself felt on the tremendous population of Asia, which is waiting for the advent of true Christian civilization. Which power in the future of the world shall be predominant over the great continents yet unreclaimed by Christian civilization? Shall it be the great despotic power that looms north of Asia, or shall it be the power of the liberty-loving nations represented by the English-speaking peoples? [Cries of "Hear!" "Hear!"] There can be no doubt in this hall to which the preference should be given. If, then, the liberty-loving peoples bring happiness, civilization, and all the benefits of Christianity to the largest majority of the human race yet uncivilized, it can only be through a good understanding being established between the two great branches of the English-speaking people. [Cries of "Hear!" "Hear!"]

This is, our readers hardly need to be told, the point of view of The Outlook; and in the presence of the overshadowing question, Shall we join hands with our English kin in promoting law, order, liberty, and civilization in the East, or isolate ourselves from the world and endeavor to confine our life and influence to this continent? all questions of detail as to methods and policies take a subordinate place. Cardinal Vaughan has admirably stated the doctrine of expansion pure and simple.

❀

The War in Luzon: The New Regiments

Cordial commendation is due the Administration for the character of the appointments thus far made of officers for the ten new regiments of volunteers now being raised for the war. Without exception, the Colonels named are men of experience in actual war, either in the regular army or in the war with Spain, and all are now in the regular army. So much just criticism was directed to numerous appointments to army commands made during the war with Spain that it is a distinct relief to the American people to find the test of merit and service now so well applied; that it will be applied with equal care to the minor appointments, and that political and personal influences will be, in these cases also, absolutely ignored, is earnestly to be hoped. Certainly it is a good indication that the President summoned Governor Roosevelt to Washington for consultation on the appointments. The order for recruiting the regiments provides for ten to be recruited in the United States and two to be formed in Manila out of time-expired soldiers willing to volunteer again. The men will be enlisted individually by the United States, and State lines will be ignored in organizing; the recruiting stations will be in New York, Pennsylvania, Illinois, Georgia, Kentucky, Kansas, Texas, Colorado, and Washington. As fast

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as possible the new regiments will be drilled and put in shape; the time for this is extremely short, if the force is to be in effective order and in the Philippines in time for a fall campaign, and criticism continues to be passed upon the Administration for its delay and timidity in calling for reinforcements. The total new force will be about 17,000 men, and this will give General Otis (at least on paper) an army of 45,000.

❀

The War in Luzon: President Schurman's Report President Schurman, of the United States Advisory Commission for the Philippines, returned to Manila last week from a three weeks' tour of the southern islands. He takes a hopeful view of the general conditions there; he declares that the intelligent and substantial citizens desire an American protectorate, and that the masses are awaiting the settlement of the war in the island of Luzon before declaring themselves, and are chiefly anxious to be undisturbed. In the islands of Samar, Leyte, Palawan, and northern Panay there are sympathizers with Aguinaldo, and these places are "infected with the Tagal spirit of rebellion." These, President Schurman says, are exceptions, and in the Visayas the trouble is political rather than military. The natives largely stand in awe of the Tagals, and, with the final defeat of the latter, will, it is thought, welcome American rule. The President of the town of Santo Nicolas, in the island of Cebu, said to Mr. Schurman: "We want peace, food, and prosperity. We do not wish to fight. We would be neutral." This declaration, Mr. Schurman believes, fairly expresses the sentiments of the people in the southern islands of the archipelago. In Manila public schools have been opened and 5,000 children are expected to attend. Many missionaries have lately arrived. Several ports are now opened for trade. Native mayors and minor officials have been put in charge of the municipal affairs of several small towns within our lines. In the way of fighting little or nothing has been done within the past two weeks, and probably no forward movement will be made at present. The rains are now heavy, and some of our camps are flooded. General Luna's slayers have been acquitted by a Philippine military court; his death is said to strengthen Aguinaldo's leadership. The Spanish prisoners held by the Filipinos are being released; probably ransom has been paid secretly. The Nebraska, Pennsylvania, and Utah volunteers have at last started on their homeward journey. General Funston has written a manly letter to the President asking that the Kansas volunteers should also be sent back. He rightly says that they have done their full duty; they have been constantly at the front and have made a splendid record; he adds that there is now no insubordination, but a general feeling that the regiment is entitled to relief.

❀

The Yellow Fever The arrival in New York Bay of a Cuban transport having on board two undoubted cases of yellow fever, and two cases which were of a suspicious character, has naturally aroused public attention here to the necessity of dealing with the yellow fever existing in Cuba with all possible precautions. We need hardly say that no serious cause of alarm is to be found in the presence in this vicinity of a few cases originating in Cuba; the possibility of the disease being allowed to spread is almost infinitesimal. Our military and quarantine authorities are perfectly capable of dealing in the most modern and scientific manner with the few cases which may come here; and the danger of the spread of yellow fever in this climate, and under the generally excellent sanitary conditions prevailing, is extremely small. One of the cases now here is being treated by Dr. Doty, the Health Officer of the port, with the serum or yellow fever anti-toxine, which Dr. Doty has been experimenting with for some time, and the result of the treatment will be followed with interest. That yellow fever should appear in Cuba this summer was to be expected; the extraordinary thing would be that no cases should appear. There were a few deaths in Santiago last week, and a few new cases treated in Havana. We believe that the summer thus far has been the best that Cuba has ever known with respect to the prevalence of the yellow fever, and those who are well informed declare that the almost total absence of the disease until far into the

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summer must be attributed to the thoroughness of the American Government in sanitary reform in the cities.

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The Buffalo Conference

The Political and Economic Conference which adjourned at Buffalo, July 3, after a five days' session, brought together many men and women notable in the work of social reform, including Mayor Jones, of Toledo, Edwin D. Mead and B. Fay Mills, of Boston, N. O. Nelson, of St. Louis, the Rev. Dr. Thomas, of Chicago, President George A. Gates, of Grinnell College, Iowa, and Edwin Markham, of San Francisco. The tone of the discussions was tolerant throughout, and the chief spokesmen of the meetings insisted that it was in the interchange of ideas, not only on the floor of the Conference hall, but in personal conversation among the delegates, that the value of the gathering chiefly rested. It was apparent early in the course of the Conference that the most serious differences of opinion existed among those present upon the question of the war in the Philippines. After much discussion, resolutions condemning it as a "war of conquest" were adopted by a vote of 125 to 20. As a result of an interesting discussion on "Academic Freedom in the Colleges," brought out by the presence of President Will and Professors Bemis, Ward, and Parsons, recently dismissed from the Kansas Agricultural College on political grounds, and Professor Herron, who, after a long period of freedom at Grinnell, now finds himself opposed by several trustees, it was determined to establish a School of Economic Research and Instruction in which the freedom of the professor to express his convictions shall not be restricted. The elaboration of the plan of organization of this college was left to a committee, of which Mr. Edwin D. Mead, of the "New England Magazine," is chairman, and Dr. C. F. Taylor, of the "Medical World," of Philadelphia, is treasurer. For the expenses of this college during the first two years $15,000 was subscribed at one session. Another plan which received general support was one suggested by Mr. Joseph R. Buchanan, the trades-union leader, which has for its purpose the enrollment of a great league of voters pledged to support in succession the social reforms which its members believe to be paramount in importance. Before adjournment the Conference adopted an address to the American people urging opposition to militarism and the advocacy of the following principles: Direct legislation and proportional representation, direct taxation, public ownership of public utilities, and the sole control by the people, through their government, of their medium of exchange. A committee with the Rev. W. D. P. Bliss as chairman was appointed to organize a Social Reform Union having for its objects a non-partisan and educational campaign in support of this programme.

❀

The Detroit Experiment Blocked

The Supreme Court of Michigan last week handed down the decision annulling the McLeod law authorizing the city of Detroit to purchase its street railway system. The Court calls attention to a paragraph in the State Constitution adopted in 1850, declaring that "the State shall not be a party to or interested in any work of internal improvement." In order to determine the meaning of this prohibition, the Court reviews the circumstances under which it was adopted. When, it says, the State of New York met with such remarkable success in the construction of the Erie Canal, an enthusiasm for State improvements swept over the country, and the people of Michigan, in the Constitution adopted in 1835, made the promotion of such improvements one of the duties of the Legislature. When, however, a period of public enterprises upon a lavish scale was followed by the commercial panic of 1837, and the debts incurred were found to be a most serious burden to the taxpayer, a revulsion of public feeling set in, and the State Constitution adopted in 1850 contained not only a prohibition of State aid to private enterprises, but also the drastic prohibition quoted above. When, in the sixties, the fever arose for the issue of municipal and county bonds to build railroads, the Supreme Court had rightly held that such bond issues by a subdivision of the State were as unconstitutional as if they were made by the State itself. The only important question which remained, therefore, was whether a city

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street-car system was an "internal improvement" in the same sense as a State railway system. Upon this point the counsel which defended the McLeod law had urged that a street railway system belonged to the same category as a water system, an electric lighting system, or a sewer system, and that if the constitutional prohibition of internal improvements forbade city ownership of the one, it forbade city owner ship of all the rest. Upon this point the Court ruled as follows:

> It may be somewhat difficult to draw the line as to what a municipality may properly do and what it may not do, but all the things above mentioned are authorized and defended because it is a proper exercise of the police power. There can be no matter of higher public concern in any city than the supply of pure and wholesome water for all useful purposes, and as population becomes more and more compact and cities grow, the ability of the individual member of the municipal corporation to supply his individual wants in that direction diminishes, and in all the larger places it becomes a matter of absolute public necessity that the public should itself directly or indirectly provide the supply.

Therefore city ownership of a water-works system is constitutional, while city ownership of a street railway system is unconstitutional. Of course Governor Pingree and the supporters of the law criticise the reasoning of the Court, but they recognize that the decision puts an end to the plan for a municipal street railway system until the Constitution can be revised. When this revision takes place, says Governor Pingree, the Constitution will also be changed so that all the judges of the Supreme Court shall be elected every two years—which would be, in our judgment, a most disastrous change.

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The Fiscal Year Our Government's fiscal year record is a gratifying one, inasmuch as the deficit is smaller than was estimated last December by the Secretary of the Treasury in his annual statement. Mr. Gage then thought that the deficit would amount to one hundred and twelve million dollars; in fact, it is either eighty-eight millions or a hundred millions, as one subtracts or adds the cash received from the Central Pacific Railway Company in paying its debt to the Government. During the fiscal year over two hundred million dollars have been realized from customs revenues and over two hundred and seventy millions from internal revenues. The notable increase in customs is due to the lessened imports of the last fiscal year (the first of our present tariff) and also to the continued trade revival. The internal revenue figures show an increase of over a million dollars. In the year's history of our exports a noteworthy fact is that, while Asia, Africa, and the Americas have increased their orders, four countries of Europe have apparently failed to do so. These are England, France, Belgium, and Spain. The falling off is almost wholly in breadstuffs, and is attributable to the world's plentiful supply as contrasted with that a year ago, and to the consequently lower price. The greatest increase of exports—one-third—is in the case of China, a fact not without political as well as commercial significance. Turning to half-year records for 1899, we find that over a billion dollars' worth of new securities have been listed at the New York Stock Exchange, that railway earnings have been the largest ever known, and that the record of business failures shows the smallest number for a like period in seventeen years, and the smallest liabilities for eighteen.

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Gold Production In a recent address before leading London bankers and merchants, the Chancellor of the Exchequer, Sir Michael Hicks-Beach, referred to the notable increase in the world's annual gold production. In 1896 the total production was valued at two hundred million dollars; in 1898 at three hundred millions. The present production of gold equals the production of both gold and silver a few years since. Sir Michael added that, though London had been the greatest market for gold, the increase seemed now to have taken up new quarters in the United States and in Russia, and that consequently it had been suggested that a great unproductive hoard of gold should be accumulated in England. He was not convinced that such a proceeding was either necessary or wise, and he did not believe that Parliament would sanction such a plan. If any increase should be found necessary later, it should be accomplished by the combined action of the Bank of England together with the

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great joint-stock and private banks, without Government aid. A fortnight since the first consignment of this season's gold-dust from the Klondike reached Seattle, and with it a reported estimate of twenty million dollars as the value of the calendar year's production. This would equal the production of the two preceding years. News from Johannesburg also points to a largely augmented production in South Africa. That in the United States bids fair to show an increase over last year equal to last year's over the year before. These reports are interesting in view of the just-published final estimates of Mint-Director Roberts of the gold production for 1898. The total year's production for the United States, including Alaska, exceeds sixty-four million dollars, and is an increase of seven millions over the product in 1897. The various States retain their relative positions as producers—the order of the first four being, Colorado, California, South Dakota, and Montana.

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The Peace Conference In the Nieuwe Kirk at Delft the Fourth of July was appropriately observed by our Peace Conference delegates. Their head, Ambassador White, paid a scholarly tribute to Grotius, the "Father of International Law," and then, in the name of America, laid on his tomb a wreath of silver-oak and laurel, bearing the inscription: "To the memory of Hugo Grotius, on the occasion of the Peace Conference at The Hague, in reverence and gratitude from the United States." The ceremony justly honored one "to carry out whose ideas are now assembled delegates from all nations," as Mr. White said. Later in the week our Ambassador made another noteworthy address in presenting our proposal to exempt private property at sea from capture. The consideration of this question was, however, postponed to a future Conference, ostensibly because the present gathering is restricted to the topics actually specified in the invitation. We have thus only the distinction of having raised our proposal from the status of mere initiative. No one knows when another Conference will be summoned, nor has the present assembly authority to call a future meeting for the discussion of "outside" questions. Meanwhile, America will continue her single-handed support of the principle which we formally proposed to the nations in 1823 and 1856. The real reason for its present shelving lies in the opposition of Russia, France, and England. The first-named Power had accepted our previous proposals; the last-named has more cause than has any other nation to accept now. The capture of private property, as Mr. White pointed out, does not shorten wars; but it does interrupt the accumulations of human wealth and skill, and affects more or less directly the whole world. The accepted proposal regarding the institution of a permanent Court of Arbitration provides that each signatory power shall designate not more than four persons recognized as competent to deal with questions of international law, who are ready to accept the office of arbitrators. Members will be nominated for six years, and will be eligible to renomination. When a permanent arbitration tribunal is gained, disarmament must follow. As ex-President Harrison said in his Paris Fourth of July speech, arbitration has halted only because of the difficulty of finding a purely judicial tribunal which would consider international questions with the same impartiality that characterizes courts in the trials between individuals.

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The Transvaal It is reported that Mr. Fischer, a prominent member of the Orange Free State Government, has succeeded where so clever a man as Sir Alfred Milner failed. If the despatch from Pretoria be confirmed, President Kruger's opposition has been broken to a far greater degree than was accomplished by the British High Commissioner. President Kruger had already consented to give the franchise to all Outlanders who had come to the Transvaal before 1890, provided they waited two years more; it is now rumored that, in response to Mr. Fischer's argument, he will grant the franchise immediately to all who have been in the Transvaal since 1892. The President keeps to his original concession of the franchise to any foreigner after seven years' residence. Sir Alfred Milner had demanded five. This was a reasonable demand, in view of the fact that in the neighboring Orange

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Free State, Cape Colony, and Natal but two years' residence is required, and the candidate must be twenty-two years old. On the other hand, in the South African Republic (the Transvaal) full franchise has not been acquired until after a residence of fourteen years, and the candidate must be thirty years of age. The reform now offered falls short of the one proposed by a Boer, even by the second official in the South African Republic. General Joubert, its Vice-President and the Commander-in-Chief of the Transvaal forces, would require every intending burgher to report to the Field Cornet of the district and furnish a certificate of respectability. The candidate must then take the oath of fidelity to the Republic. He must be prepared to fight for it when necessary. After two, three, or four years he would receive full franchise upon his good record and the indorsement of two burghers. Popular rights are bound ultimately to triumph in the Transvaal, as everywhere, but that their accomplishment is still not altogether dissociated from the bayonet is evident. Mr. Balfour, speaking for the Government, says that, under existing circumstances, it is necessary to bring the army up to the proper standard of efficiency and mobility. Meanwhile the British Commander-in-Chief is engaged in completing the organization of a large force to be despatched to the Transvaal should present negotiations fail.

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The Waldeck-Rousseau Ministry

The first fortnight of the Waldeck-Rousseau Ministry in France has brought about a succession of events well pleasing to the friends of justice. On the first of July Captain Dreyfus was escorted safely and quietly to Rennes, where he will be tried by a new court martial. His noble wife, the heroine of the whole romance, has been daily permitted to visit her husband, aged and shrunken by his treatment on Devil's Island. For much of the punishment meted out to the prisoner in the hope of compelling a declaration of guilt, M. Deniel, Administrator of the penal settlement, is responsible. He has been removed by the new Government. Captain Dreyfus's brother, M. Mathieu Dreyfus, who has also constantly labored to secure the prisoner's release, has seen him, while the lawyers, Maîtres Demange and Labori, have even been allowed to converse with their client without witnesses. He has known nothing of the events of the last two years. The arch-agitator and anti-Dreyfusard, M. Paul Déroulède, made tardy admission last week: "If Dreyfus should be found innocent, no punishment would be sufficiently heavy, no pillory sufficiently infamous, for all the Ministers, civil or military, who were responsible for his conviction, and no honors high enough for the martyr and victim." On the Fourth of July Parliament was prorogued for the Long Vacation, and the Cabinet is thus free from the interruptions of what has too often been but another mob. Meanwhile the anti-Dreyfusards have not been idle. Major Carrière, the Government Commissioner to the Rennes court martial, had the bad taste to write a letter to the "Gaulois," a bitter anti-Dreyfus organ, pointing out that courts martial are not required to state the reasons for their sentences. On this army inspiration, anti-Dreyfusards have actually been urging the members of the new court martial to disregard utterly the investigation and judgment of the Court of Cassation and to re-condemn Dreyfus.

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The Rennes Court Martial

It is true that the Court of Cassation did not instruct as to whether Captain Dreyfus was to be tried on the old indictment only, or whether new charges were to be made. The Court simply annulled the sentence of 1894, and sent the prisoner before a new court martial which should decide this question: "Is Dreyfus guilty of having in 1894 practiced machinations or carried on communications with a foreign Power or one of its agents for the purpose of inducing it to engage in hostilities or to wage war against France, or of furnishing it with the means of doing so by supplying it with the notes and documents enumerated in the *bordereau?*" The members of the new court martial are subordinate officers; it is said that none of them have figured in the Dreyfus controversy. With the exception of their President, Colonel Jouast, a military engineer, they all belong (as did Captain Dreyfus) to the artillery corps.

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When the court martial was ordered to sit at Rennes, Colonel Saxce was in command there, and it was supposed that he would be its President. This was naturally criticised by the Dreyfusards on the ground that the Colonel had already pronounced himself against the prisoner. Upon this Colonel Saxce compelled his regiment to listen to an order of the day in which he applied a shocking name to his critics. For this derogation from soldierly dignity he was transferred early last week by the War Minister to another command as a disciplinary measure. On July 5 General Julliard (commanding the whole garrison of which the Colonel's regiment was a part) retorted with another order of the day, in which it was declared that Colonel Saxce enjoyed the entire confidence of his chiefs! This is the lie direct, and General de Gallifet, the new War Minister, will hardly leave it unnoticed. That no general or group of generals may dare hereafter to oppose either the War Department or the civil law was apparent on the same day, when General de Gallifet summarily removed no less a personage than the anti-Dreyfusard General Zurlinden, Governor of Paris, and appointed in place General Brugère, chief of the late President Carnot's military household. Last and not least, General de Gallifet has had the refreshing courage to add that proceedings will be begun against all guilty persons connected with the Dreyfus martyrdom.

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Belgian Socialists and Clericals

The Belgian suffrage crisis is for the moment avoided, but no settlement has been effected. The Liberals and Socialists won a great victory when the Ministry consented to refer their partisan electoral bill to a committee representing all parties; but this committee has been unable to reach any agreement as to the principle upon which the suffrage shall be reformed. If this deadlock continues, it is possible that the King will dissolve the Parliament, and thus refer the question to the people. The King's desire, however, is to effect some compromise that shall allay agitation. On the immediate question at issue he is believed to be in sympathy with the Liberals and Socialists of the cities as against the Clericals of the rural districts, but on most other questions he has nothing in common with the radical parties. The Socialists in particular are opposed to his policy of colonial expansion, and many of them are bold in their criticisms of the monarchy itself, so that political agitation—and popular feeling runs with the Socialists—is particularly unwelcome to the King. The chief result thus far of the introduction of the electoral bill has been the temporary unification of all the progressive elements. The proposal of the bill to provide for minority representation in the cities, where the Clericals are in the minority, but refuse it in the rural districts, where the Liberals and Socialists are in the minority, welded these latter elements into one in resistance of "Clericalism." Fortunately for the Church, or rather for the hold of religion upon the working people in the cities, there is a fourth party, known as Christian Democrats, which regards the principle of "one man, one vote," as the logical outcome of the doctrine of brotherhood, as of the doctrine of popular sovereignty. With all the elements of the opposition thus united, the Clericals have far more to lose than to gain from persevering in their reactionary programme, and are likely to make some concession rather than submit to dissolution and a new election.

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Social Exhibit at Paris

At the Paris Exposition of 1900 one of our most valuable contributions will be the Exhibit of Social Economy. It will present the characteristic features of the country, the people, their typical industrial and social institutions, and the various movements—domestic, religious, educational, municipal, etc.—for improving social and industrial conditions. For the preparation of this exhibit the United States Commission has secured the co-operation of the United States Department of Labor in Washington, the Commercial Museum in Philadelphia, and the League for Social Service in New York, assigning to the latter the special charge of exhibiting the multifarious movements for social betterment. To have obtained such recognition sufficiently attests the distinction won by the League, now barely a year old, under

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Drs. Josiah Strong and W. H. Tolman, its President and Secretary. Of course, the League invites and needs co-operation from those who in any place or in any way, in churches, schools, clubs, shops, factories, charities, lectures, the press, etc., are actively seeking to improve existing conditions. Nor is such co-operation necessarily gratuitous. An equivalent for it is in the fact that any contribution may compete for an award. It is not beyond hope that the Exhibit, instead of being scattered at the close of the Exposition, may constitute a fit nucleus for a Museum of Social Economy, similar to the richly endowed and influential Musée Social of Paris. If so, great indeed would be the ultimate benefit of the present undertaking. The League's leaflet on "Social Engineering" (five cents a copy), with full particulars of its present plan and wants, may be had by addressing the League at 287 Fourth Avenue, New York.

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The Texas Floods The floods of the past week in Texas have resulted in great suffering and loss of property and life. The Brazos and Colorado Rivers have, in common with many rivers of Texas, sluggish currents. The discharge from these two rivers is impeded at their mouths by sand-bars. The rivers run for miles at almost a level. The sudden and tremendous downpours common to this season cause the rivers to rise and result in flooding the river bottoms, destroying crops and drowning cattle. The flood of this year surpassed in its destruction any since 1861. Each year the negroes have grown more careless, and have been building closer to the channel of the rivers. The Brazos rose sixty-five feet, and in one county the water was fifteen miles wide. The population hurried to the hills, but the waters rose and swept them off. Crops, provisions, houses—everything was destroyed. Relief has been sent into the flooded district by the National and State authorities as well as by private citizens, and lifeboats were sent up with their crews by the railroads from Galveston as near the scene of destruction as possible; but the washouts have extended miles on all the railroad lines, and relief through them became impossible. Boats were improvised from boxes, and every effort made to reach the people huddled on little plateaus of higher ground through the flooded district. The dread of a plague now hangs over the people.

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Robert Bonner Robert Bonner, who died, at the age of seventy-five years, in this city last Thursday, was a man of remarkable qualities. His energy was indomitable; he abounded in original ideas; his business ability was of the best. Some idea may be had of his early industry when it is known that when a boy he worked for several years in the Hartford "Courant" printing-office for $25 a year and his board, and that, although receiving so small a wage, he was accustomed for much of the time to work nineteen and twenty hours a day. He soon became an expert printer; he was so rapid a typesetter that on one occasion, upon a trial, he set 25,500 ems of solid type in twenty and a half hours; this is believed to be the greatest feat on record in typesetting. Robert Bonner soon began to write for the newspapers, and before long became a correspondent of important city papers. In time he became connected with a small commercial paper called the "Ledger," and his suggestions and improvements led to its entering upon the general field of popular literature. It soon became "The New York Ledger," and Mr. Bonner became its owner. While the "Ledger" in its earlier days was very largely a sensational paper, Mr. Bonner was always making efforts to secure for it the ablest and greatest writers. To do this he was willing to pay prices which were then considered extraordinary. His first effort in this direction was the procuring from "Fanny Fern" (Mrs. Parton), then at the height of her popularity, a ten-column story for which he paid $1,000. In later days he paid Tennyson $5,000 for a poem, Longfellow $3,000 for some short poems, Mr. Beecher $30,000 for "Norwood;" while he secured a contribution from Edward Everett by offering a $10,000 subscription to the fund for the purchase of Mount Vernon. A long list of famous writers who contributed to the "Ledger" might be made. One of his most frequent and most

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popular contributors was Mrs. Southworth, who died only the other day. As a citizen Mr. Bonner had a good influence, and his efforts were always exerted on the side of honesty and morality. He was almost all his life interested in the purchase and breeding of trotting-horses, although he invariably refused to allow his horses to trot for money, or in any way to encourage betting. Among his famous horses were Dexter, for whom he paid $35,000, Maud S. ($40,000), Sunol ($41,000), and Pocahontas ($40,000). He is said to have spent $1,000,000 in charity. Mr. Bonner was a very warm friend of Dr. John Hall, who, like himself, was of Irish birth; Mr. Bonner was President of the Board of Trustees of Dr. Hall's church, the Fifth Avenue Presbyterian. He was greatly moved by Dr. Hall's death, and that, and the death of his own eldest son, had much to do with his failure in health.

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Not Needed Now In 1854 the New York Infirmary for Women and Children was incorporated, primarily to afford opportunity for hospital work to the women graduates of the two medical colleges for women then established; for women were at that time excluded from work in other hospitals. In 1864 conditions developed that brought about the incorporation of the Woman's College of the New York Infirmary for Women and Children. Last May the trustees announced the abolition of this College, for reasons that prove their wisdom, disinterestedness, and foresight. When the Woman's College of the New York Infirmary was established, women were not admitted as students to any medical college admitting men. To-day there are several medical schools admitting women students, one in New York City—the Medical College of Cornell University. Therefore the reason for maintaining a separate medical college for women in New York no longer exists. The Woman's College of the New York Infirmary for Women and Children closes its doors at the height of its prosperity, having just completed a large fireproof building, and with a large class of students. While the College has ceased to exist, the Infirmary will enlarge its scope. The College building and equipment will be used to provide opportunity for hospital work and practice for women graduates of medical schools. The outdoor department will be maintained, as it offers a wide field for observation and practice work under tenement-house conditions. Only eighteen hospitals in this country make hospital appointments for women graduates of medical schools, and only four open the competitive examinations for internes to women. The medical profession and the country at large are to be congratulated on the step in advance the closing of this medical college for women marks. It took courage for those who had established this college to abolish it when its purpose had been accomplished.

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The Economic Side of the Liquor Problem

The report of the Committee of Fifty on the Economic Aspects of the Liquor Problem gains an exceptional value from the standpoint from which it is written. In most investigations of this sort the dominant motive is the desire to further the temperance cause. In the present investigation the spirit is purely scientific. The investigator, Mr. Koren, manifests no sympathy whatever with total abstinence, and he is the defender rather than the critic of the saloons. The results reached, therefore, are not to be discounted upon the ground that temperance fanaticism has led to any exaggeration of the evil effects of intoxicants. The principal subjects covered are the extent to which the use of liquor is the cause of pauperism, the extent to which it is the cause of crime, and the measure in which the different elements of our population, native and immigrant, white and colored, are the victims of intemperance. Upon the question of pauperism the verdict reached is that twenty-five per cent. of the applicants for charitable relief in our cities have been reduced to the rank of paupers by the use of liquor, and that thirty-seven per cent. of the inmates of almshouses owe their degradation to the same cause. In weighing these figures it needs to be noted that "in no case was intemperance given as the cause of poverty unless it was so important that without it the poverty probably would not have

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existed, and unless it was obviously the principal and determining cause."

The classification of the paupers is in many respects interesting. As a matter of course, intemperance is found to be distinctively the vice of men. Of the male paupers in almshouses, over 42 per cent. were reduced to poverty through the personal use of liquor; of the women, only 16½ per cent. An additional 6 per cent. of the men and 13 per cent. of the women owed their poverty to the intemperance of others. As regards nationality, liquor was the cause of pauperism in 26 per cent. of the cases where both the parents of the pauper were natives; in 31 per cent. of the cases where the father was native and the mother foreign; in 35 per cent. of the cases where both parents were foreign; and in 41 per cent. of the cases where the mother was native and the father foreign. Just why intemperance should be so exceptionally marked where an American woman married an immigrant is not made clear, but there seems to be no doubt about the fact, and one person's surmise regarding it is perhaps as good as another's.

Among the immigrants, the nationalities among whom liquor is least often the cause of pauperism are precisely those which furnish the immigration most objected to by the great body of our citizens. They are the Italians, Russians, Austrians, and Poles. Next to these stand the Germans, and after them the Scandinavians; then come the English, then the Scotch and Canadians; and finally, with the highest percentage of pauperism due to liquor, are the Irish. The Irish, however, have so little of a predominance over the English and the Scotch that the English-speaking races might almost be classified as a unit. Among the paupers in almshouses, for example, the percentage pauperized by drink for the eastern and southern nations of Europe ranges from 9 to 14; for the Germans it is 25; for the Scandinavians, 27; for the Americans, 29; for the Canadians, 32; for the English and Scotch, 39; and for the Irish, 40.

In regard to crime, the investigation covered over 13,000 convicts in seventeen prisons and reformatories in almost as many different States. Here the returns show that intemperance figures as one of the causes of crime in nearly 50 per cent. of the cases, but was assigned as the first cause in only 31 per cent. of the cases. The editor of the report, Professor Farnam, of Yale, compares this result with that reached by the Massachusetts Bureau of Labor Statistics, which found that in nearly all cases liquor was one of the causes of crime, but was the leading cause in less than a third, and the sole cause in but one-sixth.

The most novel feature of the investigation, however, and the one which will cause the greatest surprise, relates to the infrequency of drunkenness among the negroes. The amount of drunkenness among the negroes is less than among whites. Upon this point Mr. Koren gives not only the results of his personal inquiries, but the report of the negro investigator, Professor Du Bois, of a white minister at the head of a colored school in the Black Belt of Alabama, and of nearly a hundred public officials and large employers of labor in different parts of the South. The replies from distinguished Southerners are perhaps the most interesting of all. The first question addressed to them was this: "Are habitual drunkards proportionally as numerous among the negroes as among the whites." This question only 13 of these Southern men answered in the affirmative, while 83 replied that habitual drunkards were more common among their own race than among the negroes. Only 21 of the 96 regarded intemperance as "an 'important cause' of the shiftlessness and extreme poverty among the negroes," and only 42 of the 96 regarded it as an "important cause" of the disorderly and immoral conduct among them. Only 23 believed that intemperance was increasing among the negroes, while 70 reported that it was not increasing.

The most valuable, though not perhaps the most interesting, feature of the report is that bearing upon the economic forces working for and against the increase of intemperance. As summarized by Professor Farnam, there are nearly 40,000 persons engaged in the manufacture of intoxicants, which are worth at wholesale $300,000,000, and a much larger force still is engaged in distributing these products. But over against these private interests in the extension of the liquor traffic are two agencies of prime importance fighting against it. The one is the

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self-interest of the employed, and the other the self-interest of the employers. "Not only," says Professor Farnam, "were rations of grog common among mechanics in the early days of the century, but the early labor organizations were always more or less associated with drinking. It was common in England for the Union to meet in public-houses, and a certain allowance known as 'liquor allowance' was made for drinks." At the present time, however, the labor unions stand distinctly on the side of sobriety. "Injunctions in favor of moderation are found in many passages of their rules. Thus in some cases the rules provide that if a man is discharged on account of drunkenness, no steps shall be taken to reinstate him, as in the case of the Iron, Steel, and Tin Workers. In many cases the liquor traffic as such is tabooed, and a man who goes into it is excluded from the Union. In still others a person is excluded from the benefits to which he would be entitled in case of sickness, accident, or non-employment." This is true in the case of the Iron-Moulders, the Blacksmiths, the Amalgamated Society of Carpenters and Joiners, and the Cigar-makers. "Many unions fine or otherwise punish those who attend meetings in an intoxicated condition, and the Trades and Labor Council of Fort Wayne, Indiana, goes so far as to provide that 'the Council shall never, on any occasion where it is giving a demonstration or entertainment of any description, sell intoxicating liquors itself, or grant the privilege of selling intoxicating liquors to any person or persons, firm, society, or company.'"

The employers also feel the need of sobriety among the workmen. Professor Farnam recalls that of the 7,000 firms which replied to the inquiries addressed to them by the Department of Labor, 5,400 reported that they took pains to ascertain the drinking habits of employees, and one-third of these prohibited drinking. Professor Farnam believes that "as more things are done by machinery, as trolley-cars supplant horse-cars, as implements of greater precision and refinement take the place of cruder ones, as the speed at which machinery is run is increased, as the intensity with which people work becomes greater, the necessity of having a clear head during the hours of labor becomes imperative, and the very conditions of modern business life necessitate sobriety on the part of the workers." This, of course, is the vision of an economist of an optimistic school, who looks to economic forces for moral regeneration. The conclusions are hardly borne out by Mr. Koren's inquiries as to the classes of laborers among whom intoxication is particularly prevalent. It is true that railway employees make a good showing, but the ten occupations having the heaviest percentage of drunkards among the members finally sent to almshouses are all urban occupations. Among printers, iron and steel workers, and machinists—trades requiring exceptional skill—intemperance was the cause of pauperism in more than one-half the cases. Among farmers, however, intemperance was the cause of pauperism in only one case out of three—and the total number of farmers in the almshouses covered was but 84 out of 2,236. The most primitive industry has incomparably the best record. We cannot look to industrial evolution for moral regeneration; nevertheless, the fact that in the highly developed trades both employers and employed—the former through their corporations, the latter through their trade-unions—are now treating intemperance as a menace to their industrial interests will furnish valuable aid in carrying forward the work of temperance reform.

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Pastoral Letters

What Christ Does for Man

Did Jesus Christ's life and death do anything for us that would not have been done if he had not lived and died? Is there anything outside of our *true* life—the life that God created us to live—our highest, best life—is there anything, anywhere, outside of that, that has anything to do with our salvation or our reward in heaven? J. A. K.

Do you ask my personal opinion? an expression of my faith? I reply, in the words of an ancient confession, still the confession of faith of the Christian Church after many centuries of attack and defense, of Christian growth and of missionary effort, that I believe that "Jesus Christ, the only begotten Son of God, . . . for us men and for our salvation came down from heaven." The life and death of Jesus Christ is the coming of God to

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earth to bring life to men. For that coming all previous history prepared; from that coming all subsequent history has proceeded. The date at the head of this issue of The Outlook, July 15, 1899, is itself a recognition of this latter fact, since it indicates that the civilized world dates modern history from the birthday of Jesus Christ at Bethlehem.

As the life of the Jewish nation began with the birth of Moses, as the life of England began with the birth of Alfred the Great, as the life of America began with the birth of Washington, so the true life of the world began with the birth of Jesus Christ. Other religions are man seeking after God; the Christian religion is God seeking after man: this familiar antithesis is too antithetical to be true, since man seeks after God and God seeks after man in all religions; yet it represents truth. An ancient Hebrew legend represents a race of men building a tower to reach to heaven, and Jehovah in jealousy coming down from heaven to prevent their completion of it. In a vision recorded in the New Testament, the seer beholds the city of Jerusalem descending out of heaven from God. I believe the legend to be untrue to God, the vision to be true to him. Civilization, with all which it involves, comes down out of heaven from God. An ancient Greek legend represents Prometheus giving fire to mortals and chained to a rock in eternal imprisonment for his offense by jealous Jove. The New Testament represents God sending down life to man by his Son Jesus Christ, who longs to give to them what they are loth to take. I believe the pagan myth misrepresents God, the New Testament history portrays him clearly and truly.

There lies before me as I write an anonymous letter, from which I quote a few sorrowful sentences:

> I have often hoped you would write a sermon on suicide. I was brought up to think that suicide not only killed the body but the soul also. But, Dr. Abbott, when one is in despair, and knows not where the next meal is to come from, nor how long they will have shelter, is it not better to go quietly to sleep—a sleep from which there is no awakening? To pray hourly to be relieved from the burden of poverty, and no relief comes—what is one to do? . . . All one needs is a little money, and you feel confident that with but little money you could lift yourself out of your poverty, earn a respectable living, and, if given time, repay the loan.

This is an exceptionally sad cry, but it is the expression of what is only an exceptional form of an experience well-nigh universal. She thinks she needs money; what she really needs is life—a stronger nature on whom she can rely; hands to work for her, a heart to care for her, courage to bear the ills of life, a hope which despair cannot vanquish. A real friend would, or might, teach her how not to surrender to the defeat, but to turn the defeat into victory. Others have done this, and she could do this, if she could but have the quality of courage which others have possessed. What she needs, what all men need in some measure, and those need most who feel the need least, is more abundant life: the life that "suffers and is strong."

"Is there anything outside of our *true* life—the life that God created us to live—our highest, best life—is there anything, anywhere, outside of that, that has anything to do with our salvation or our reward in heaven?" No, there is not; but the question still remains, How is that true life to be obtained, and how is it to be nurtured and strengthened and developed when it is possessed? The deepest need of man is interpreted by the prayer which Tennyson has phrased:

> O for a man to arise in me,
> That the man that I am may cease to be!

But how is this man to arise in me? or, arisen, how is he to be fed, guided, enriched, made masterful, regal, dominant? "For what I am doing I understand not: for what I would, that do I not; but what I hate, that do I." How shall one overcome this duality of his nature, harmonize himself, unriddle the enigma of his existence so that he will no longer hate what he does, but will always do what he would? Who does not at times ask himself these questions? Who does not at times long for a stronger nature on which he can rely, from which he can gain, not exemption from trial, but strength to bear trial?

We are all engaged in either giving life to others or draining life from others. The parent gives life to his children; the teacher to his pupils; the minister to his people; the true statesman to his constituency. The real exchange is not in

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material things but in life. This capacity to give life makes the true leader. All great men are life-givers; none other are truly great. Art, literature, music, oratory, social conversation, are all nothing more than instruments for imparting life in some of its many phases from one abounding soul to other souls less abounding. It is the teaching of the Bible that what we do for one another God does for us all. He is the great Life-giver. "He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall faint and shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." It is the teaching of the New Testament that Jesus Christ has come to reveal to men the helpful, life-giving character of God; has come to make men acquainted with God and so to impart to them the divine, eternal, inexhaustible life, what you well call the *true* life. This is Christ's definition of the object of his coming: "I am come," he says, "that they might have life, and that they might have it more abundantly."

This was what Jesus Christ did for his disciples. He refused to give them any material advantage; on the contrary, he invited them to share his poverty. When one eager would-be disciple said, "Lord, I will follow thee whithersoever thou goest," Christ discouraged him with: "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." But he gave them life, the *true* life. Thomas was an inveterate skeptic. Christ, by yielding to his skepticism, conquered it, and gave him something of the mystic's power to see what cannot be seen. John was revengeful—would have called down fire on the Samaritan village; was ambitious—came in the last days seeking from Christ the post of honor in the expected kingdom. Christ so changed him that in old age his favorite theme was, "Little children, love one another." Simon was impetuous, inconstant, a wave of the sea, alternately advancing and retreating; now asking permission to walk on the wave, now losing heart and sinking; now boasting to his Master, I will never leave thee nor forsake thee; now denying him with oaths. Christ imparted to him stability and made of him a rock, unfearing and inflexible. Strangers saw these changes in the character of the disciples, and attributed them rightly to the influence of Jesus Christ. It is said, after the crucifixion, of the priests that "when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled, and they took knowledge that they had been with Jesus." They saw whence the new life had come. It was this life-giving quality which attracted such crowds to Jesus Christ. Mourners came to him and went away comforted, the tempted were strengthened, sinners hounded by remorse found courage to face the Nemesis and begin life again, the despairing took from Christ the gift of hope. When he said, Neither do I condemn thee; go in peace, the pardoned sinner went away in peace. He gave, as the prophet had predicted he would, "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." This was the miracle in all his miracles, this the secret of eloquence in all his simple, undramatic oratory.

We Christians believe that what Jesus Christ did he is still doing; not merely nor chiefly by the influence of his historic example and his recorded teachings, but by the personal and direct influence of his invisible presence. We believe that he is truly, literally, really risen; that, truly, literally, really, he is with us alway, even unto the end of the world; that still he gives to the unbelieving power to see what the eyes cannot see; still inspires the ambitious with the love which sanctifies ambition and makes it divine; still imparts to the unstable that decision of character without which man is but as a reed shaken by the wind; still comforts the sorrowing, strengthens the tempted, succors with hope the despairing, restores to newness of courage and life the repentant; still gives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." The changes of the external conditions of humanity have been very great since the first century; the social changes have been still greater—in the structure of the home, the provisions for education, the recompense of industry, the diffusion of

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wealth, the enlargement of liberty; but greatest of all have been the changes that have been wrought in human nature itself: in the abatement of cruelty, the self-restraint of the appetites and passions, the development of the reason, the recognition of patience, gentleness, and forgiveness as virtues, the overthrow of superstition by a rational reverence, the expulsion of the religion of fear by the religion of faith and hope and love, the tardy recognition of the Fatherhood of God and of universal brotherhood. These changes, and all that have grown out of them in increased physical comfort, enlarged civil liberty, substitution of free for slave labor, diffused educational systems, hospitals and asylums for the care of the diseased and penitentiaries and reformatories for the redemption of the criminal, homes in place of the harem, and in the churches songs of joy and gladness in place of penitential dirges, self-afflictions, and costly sacrifices—these Christ has accomplished and is still accomplishing by a life begun at Bethlehem but not completed at Calvary, nor ever to be completed while the world lasts. L. A.

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Metaphysical Healing

A number of apparently preventable deaths during the past month have called closer attention to the "healing" of Christian Scientists. At the last meeting of the Medico-Legal Society in New York City a resolution was adopted directing the appointment of a committee to investigate Christian Science and to report what legislation is necessary to be recommended concerning it. The President of the Society, Mr. Albert Bach, declares that a law should be framed having for its end the punishment of the Christian Scientist when he attempts to minister to a person suffering from a vital and contagious disease, or refuses to report such cases to the health authorities, or when he attempts to treat a child suffering from any disease whatsoever. In Philadelphia, members of the County Medical Society have declared that, if there is no law in Pennsylvania under which Christian Scientist "healers" can be punished, such a law should be enacted. The President of the Society says that Christian Science rests upon a delusion as to the nature of the morbid processes in the human body and the means by which they can be combated. The Society is energetic in collecting information from all parts of the United States concerning practices of healers, and when sufficient information is obtained it will be laid before the Attorney-General of the United States as a reason for calling the attention of Congress to the necessity of National legislation. The case of a Buffalo healer, held by a United States grand jury as responsible for a boy's death, has aroused the energies of the physicians of western New York State. The Medical Society of Erie County has been represented by its attorney in all the hearings of the case. An ordinance is now before the Buffalo Common Council prohibiting the Christian Scientists from treating ill persons. Toward the end of the month a death, under peculiarly distressing circumstances, at Cranford, N. J., drew renewed attention in New Jersey to the lack of medical attention in Christian Science cases. The patient, so it is said, before she died, declared that there was no truth in the alleged science. The practitioners of this method of healing will be prosecuted to the full extent of the New Jersey law. It is interesting to note that several States have on their statute-books rather stringent laws against these non-medical practitioners. Among these States are Montana, Kentucky, Tennessee, West Virginia, and Georgia.

On the other hand, the State of Massachusetts has refused to pass any special laws against metaphysical medicament in any of its various forms, as Christian Science, Faith Cure, and Mental Healing. The opposition to such legislation came not merely from the new school of practitioners, but from eminent men in Massachusetts who had no faith in either the philosophy or the methods of metaphysical healing, but who believed in the liberty of the individual. Medical men are themselves, also, beginning to recognize in larger measure than formerly the effect of the mind over the body both in producing and in counteracting disease. Dr. Selwyn A. Russell, of Poughkeepsie, N. Y., has a suggestive article on this subject in a recent number of the "Albany Medical Annals." He cites the familiar facts that mental disturbance may make the mother's

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milk a poison to the child, that mental excitement is a very common cause of indigestion, that mental depression induces bowel disorders, that depressed mental and moral conditions render the patient more liable to grip, pneumonia, typhoid fever, and the like, and, on the other hand, that courage and hope are strong re-enforcements of the doctor in these and other diseases. Repudiating the philosophy which underlies metaphysical healing, and especially repudiating Christian Science as "a most melancholy mixture of fact and fancy," he yet recognizes the physiological importance of mental conditions. He says:

> And since it is clear that disease often is really cured by mind forces, it seems to me necessary, not only that physicians should be informed in the matter, but that students of medicine should also be taught the fundamental principles. It is a reflection on the physician to treat certain cases with drugs when mental treatment alone is indicated, for he should be able at the outset to distinguish mental cases and meet the requirements. Many chronic invalids are such simply because the real cause of disorder is misapprehended, and so what might be easily cured is allowed to go on indefinitely. These cases will receive more intelligent treatment only when the physicians become more familiar with mind forces, but at present this important branch of study is sadly neglected.

How far these forms of faith or superstition or philosophy or medical practice—the name given to them does not matter—are to be brought under the regulation of the law is a difficult question. There are, however, a few principles which seem to us quite clear. The first is that the mere facts that Christian Science and Faith Cure have organized as churches, and taken on a religious form, and are imbued with a *quasi* religious spirit, do not exempt them from the operation of the law. Violation of the law is not made less a violation because the sanction of conscience is claimed for it. A Mormon cannot claim a right to polygamy nor a pagan to perform human sacrifice because his conscience requires this of him. Religious liberty is the liberty of every man to maintain what attitude he sees fit toward the Deity without interference from his fellow-men; it is not liberty to do or omit what he will in his relations to his fellow-men because his religion demands or forbids the action. The second is that well-settled usage, incorporated in the law, forbids the practice of healing by persons who have not been licensed by the State. And the practice of healing does not necessarily involve giving drugs; often, and to an increasing extent, the medical practitioner simply gives counsel. To attempt to cure disease as a profession and for pay, by whatever means, constitutes medical practice. Under the laws of our States as they now exist unlicensed practitioners may be prosecuted. The third is that the community has the right and the duty to afford protection to little children against even the neglect of their parents, and to protect the community against contagious disease by compelling the observance of those precautions which the general judgment believes to be essential. The fourth principle is that, if the health of the community is not endangered and if the well-being of helpless children is not threatened, it is safer to leave the individual to choose his own method of dealing with the disease which attacks him, even if he elects not to deal with it at all, than it is to endeavor by law to compel him to adopt a method which he repudiates and resents. If faith cannot cure without medicine, it is pretty certain that medicine without faith has small chance to effect a cure. We are inclined to believe that the enactment of laws where they do not exist, and the enforcement of laws where they already exist, which proscribe unlicensed practitioners, require the observance of certain sanitary regulations, and protect children from neglect, will be all that is necessary for the State to do in dealing with metaphysical healing.

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The Cuban Industrial Relief Fund

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Mrs. L. B. B., Marlboro', Mass.	2 00
J. H. E., Mayville, N. D.	5 00
J. O., New York, N. Y.	5 00
M. E. H., Chicago, Ill.	5 00
E. P., New Haven, Pa.	5 00
Total	$3,130 93

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THE REGENERATION OF CUBA

BY GEORGE KENNAN[1]

X.

Destitution and Suffering in Matanzas

IMMEDIATELY after the speeches in the Esteban Theater described in my last article, I met, in the principal restaurant of the city, Mr. Quesada, Mr. Alfredo Carnot, the Mayor, and two or three other Cuban gentlemen who, at the meeting, had occupied seats of honor on the stage. In the course of conversation with them I made some inquiries with regard to the condition of the poor of Matanzas—particularly the reconcentrados—and expressed a desire to visit the settlements of the latter in the outskirts of the city, and see what the civil and military authorities were doing to relieve their destitution and distress. The Mayor at once invited me to join them in a visit of inspection to the asylums and hospitals of the city which they proposed to make on the following day, and said that he would send a carriage for me at 11 A.M.

A severe "norther" came on in the night, and when I drove to the place of rendezvous—the Louvre Hotel—at eleven o'clock the next morning, the sky was overcast, a cold rain was blowing in from the sea, and the temperature had fallen from 80° to 55°. I found awaiting my arrival at the Louvre, not only Mr. Quesada, the Mayor, and the other gentlemen whom I had met in the restaurant the night before, but Senator Proctor, of Vermont, who had just come from the United States, and had stopped in Matanzas on his way to Cienfuegos. In the course of twenty minutes we were joined by General Betancourt, commander of the insurgent forces in the province of Matanzas, who happened to be in the city, and who had been invited by the Mayor to accompany us. He was a tall, fine-looking man, thirty-five or forty years of age, with brown hair and eyes, a dark, serious, thoughtful face, and a manner that inspired confidence and respect. I saw him only that day, but I remember him as one of the few Cuban officers who interested me from the first, and who impressed me as perfectly trustworthy and sincere.

We left the hotel in two carriages, about half-past eleven, and drove first to the Casa de Beneficias, a municipal asylum for orphan girls, which was supported in part by the city and in part by private benevolence, and which was under the immediate direction and supervision of the Roman Catholic Sisters of Charity. We were admitted to the building by a middle-aged, sweet-faced woman in the dark gown and flaring white head-dress of her Order, and were invited by her to take seats in the reception-room while she went to summon the Mother Superior. In a few moments the latter appeared, and under her guidance we walked through the living and working rooms, the dining-room and the dormitories, and took a look at the neatly dressed orphan girls who were assembled for our inspection. The building, like all buildings devoted to charitable and benevolent objects in Cuba, was greatly overcrowded, but it seemed to be fairly well furnished, and, to the remotest nook and corner, it was scrupulously and immaculately clean. I desire to lay particular stress upon this fact, because the nooks and corners that I found absolutely clean in Cuba were few and far between, and at least nine-tenths of them were under the direct control either of American army officers or Roman Catholic Sisters of Charity. The latter, indeed, are the only people of Spanish origin in all the island of Cuba who seem to regard dirt from the Anglo-Saxon point of view. Spanish and Cuban officials, if left to themselves, will permit filth or refuse to

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accumulate in streets, barracks, and public buildings until it becomes, not only a menace to health, but an obstacle to locomotion; and Spanish physicians and nurses will allow their hospitals to get into a condition that cannot be described without circumlocution, or imagined without disgust; but you will never find a hospital or asylum under charge of the Roman Catholic Sisters of Charity that is not as clean as it can possibly be made.

The orphans in the Casa de Beneficias numbered about one hundred and twenty, and in age they seemed to range from five years to fourteen. They were plainly but neatly dressed in a uniform costume of coarse dark-red and white material, and although some of them showed traces of recent illness, they seemed generally to be well cared for and well fed.

When our forces occupied the city of Matanzas, the financial resources of this asylum were at their lowest ebb. A decree of the Spanish Captain-General prohibiting the foreclosure of mortgages and the collection of debts by legal process was still in force, so that the institution could get no revenue from its investments; the municipality was financially insolvent, consequently no aid could be expected from that source; and the Sisters, in spite of the most rigid economy and frugality, soon found themselves in urgent need, not only of medicine and delicacies for the sick, but of plain food for themselves and for the girls that were well. In this emergency they went to General Sanger, the military governor of the city, and frankly told him that unless they could get assistance from some quarter they would have to close the asylum and turn one hundred and twenty orphan girls out into the streets. General Sanger at once supplied them with food of various kinds, as well as medicines and ice, and directed that twelve cans of condensed milk and sixty pounds of fresh meat be issued to the asylum every day. At the same time he caused inquiries to be made with regard to the condition of the other public institutions in the city, and, finding that they were all in a similar state of destitution, he supplied them with rations, medicines, ice, condensed milk, and fresh meat in proportion to their needs.

I refer to this case of prompt official action, not so much on account of its intrinsic importance—although it was important enough to hundreds of sick and destitute people—but because it furnishes an illustration of what was done in January and February all over the island of Cuba. There is hardly a town or village, from Santiago to Pinar del Rio, in which the United States military authorities did not, from the very first, feed the hungry, support the asylums, and furnish medicines to the sick in the hospitals. Certain Cuban "patriots" who are clamoring for the withdrawal of the Americans would do well to remember that, if we still control the government of Cuba, we are administering it for the benefit of the Cuban people; and that if it were not for such men as Governor-General Brooke, and Generals Wood, Wilson, Sanger, Lee, and Ludlow, the bones of thousands of reconcentrados, who are now alive and well, would be bleaching in the woods or lying under the sod.

From the Casa de Beneficias we drove to another municipal asylum, established as a place of refuge for the children of dead reconcentrados. In this building, which was only a scantily furnished private house, we found nearly two hundred boys and girls, less than fourteen years of age, who had lost both parents and had been taken, in a starving condition, either from the bark-and-leaf shacks of the reconcentrado settlement or from the streets. Here the overcrowding was much more noticeable than in the Casa de Beneficias, and the condition of the children was proportionately worse. None of the wretched little mites had shoes, stockings, or suitable clothing; many of them were clothed merely in dirty rags; and nearly all bore, in their pallid faces and frail, emaciated bodies, unmistakable traces of long-continued suffering and starvation. Here and there, in entry-ways, or in corners where they were sheltered a little from the cold draughts that blew from one unglazed window to another through the building, I saw dozens of mere babies—children three and four years of age—who had nothing on but thin cotton shirts, and who were crouching on their heels, with their backs against the wall, shivering in the raw, damp air of a stormy, American October day. All of these forlorn waifs were thin and anæmic; many of them had the swollen joints and dis-

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tended abdomen which come from famine or innutritious food; and as they sat there, like so many diminutive Aztec mummies, against the wall, there seemed to be nothing alive about them except their big, mournful eyes, which followed us, without change of expression, as we passed. On the covered walk which ran along one side of the patio, or interior court, my attention was attracted by a girl who had recently come from the reconcentrado suburb, and whose face and figure were so ghastly and unhuman as to haunt me afterward for weeks—even in my dreams. She was nearly or quite five feet in height, but her shockingly emaciated body was bent like that of an old, infirm woman, and did not weigh, apparently, more than fifty or sixty pounds. She might have been of any age from fourteen to forty-five. Her figure was that of a tall, sickly child; but her chalky, emaciated, expressionless face looked like the face of a middle-aged woman who had never known a moment of happiness, comfort, or peace, and whose mental faculties had finally given way under the strain of incessant and unrelieved misery. I do not think I saw, in all the island, a more terrible single illustration of the results of Weyler's reconstruction policy. She reminded me of the emaciated, dying pariah dogs that I saw tottering feebly about the garbage-heaps in the streets of Santiago just after the surrender.

The Sisters of Charity, who had charge of this asylum as well as of the Casa de Beneficias, were doing everything that could be done for the children's comfort and welfare; but the building had no heating apparatus, there were not half enough beds to accommodate the inmates, and the military authorities, although ready and willing to provide medicines and food, were unable to furnish beds, bed-linen, blankets, or clothing. Clothing was most urgently needed, and the Sister who went with us through the building told me that if calico were sent to them from the United States, they, with the assistance of the older girls, could themselves make it into shirts, drawers, and gowns.

From the reconcentrado orphan asylum we went to another charitable institution known as the Santa Isabel Hospital—a hospital for men only. This, like the reconcentrado asylum, was housed in what had once been a private dwelling, and its accommodations, as might have been expected, were restricted, inconvenient, and uncomfortable. Twice as many patients as the building ought to hold were crowded into its comparatively small rooms; cots had been placed and beds improvised in the halls, entries, and corridors, and even in the patio; surgical cases, pneumonia cases, and fever cases were all huddled together in the same apartment; there was no glass, or substitute for glass, in the windows; and the whole house was filled with chilly draughts as the blustering "norther" swept in from the sea.

An attempt had been made to increase the capacity of the hospital and relieve the overcrowding by inclosing with rough pine boards the spacious front piazza; but the room thus gained was dark without being warm; the supply of bedclothing was not sufficient to protect dangerously sick men in such an atmosphere and in such weather; there were no chairs, stands, commodes, or sick-room conveniences of any kind whatever; and patients to whom a chill might be fatal were often compelled to get out of bed into a draught that was strong enough, at times, to extinguish a candle. How the Sisters of Charity could work with any hope or courage in such an environment and with such facilities passed my comprehension; but work they did, as cheerfully and uncomplainingly as if they were trained nurses in the Hospital of St. Luke, with a whole staff of resident surgeons at their backs, and every modern facility and appliance ready to their hands. In a small room on the first floor there was a dispensary, scantily stocked with common drugs and medicines; but there was no resident surgeon or pharmacist in the building, and the Sisters had no help except that given by convalescent patients and two or three half-grown boys who carried water.

The last hospital that we visited was the San Nicolas hospital for women—another large private house which had been fitted up, after a fashion, for the care of the destitute sick of the weaker sex. It did not differ essentially from the Santa Isabel Hospital except in being larger and less crowded. Here, as elsewhere, there was a noticeable lack of

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hospital furniture and appliances; but the Sisters of Charity were doing the best they could with the facilities at their command.

I asked General Betancourt, who spoke English fluently, why a city as large as Matanzas had put its sick into badly furnished private houses instead of erecting a suitable building of its own for hospital purposes. He replied that the city had a suitable building, but that when sickness became epidemic among the Spanish troops, the Spanish military authorities seized it, turned its inmates out-of-doors, and put sick and wounded Spanish soldiers in their places. All that the city could do then was to rent private houses, fit them up as hospitals, and make the evicted sick as comfortable in them as possible. Finally, when the Spaniards evacuated Matanzas and carried their sick away, they turned the hospital over, not to its legitimate owner, the city, but to the military authorities of the United States, so that the municipality never had regained possession of its property. He thought that, under the circumstances, and in view of the large number of destitute sick for whom the city had no accommodations whatever, the American military authorities should surrender the hospital to the Mayor and allow it to be used for the purpose for which it was originally intended. This seemed to me reasonable and equitable; but as the hospital had been turned over, with the forts, blockhouses, and other possessions of the Spanish army, to the army of the United States, and as the latter would undoubtedly need it in the near future, our military authorities may not have felt justified in giving it up.

We returned to the Louvre Hotel early in the afternoon, and soon after lunch I called upon General Sanger, the military governor of Matanzas, for the purpose of getting such information as he might be able to give me with regard to the sanitary condition of the city and the measures that had been taken to relieve the sufferings of the reconcentrados and the destitute poor. General Sanger, whom I had never before met, received me cordially and said that he would be very glad to put me in possession of all the information he had, and to show me everything that was being done within the limits of his jurisdiction. I would probably notice a good deal of difference, he said, between Matanzas and towns in the eastern part of the island which had been longer in our possession; but I must not suppose that, because Matanzas compared unfavorably with Santiago, he and his assistants had been negligent or idle. Although only a few weeks had elapsed since the departure of the Spaniards, an efficient police force had been organized and equipped; a large part of the city had been swept, cleaned, and disinfected; a house-to-house inspection had been made for the purpose of ascertaining how many people were sick, starving, or in need of immediate relief; food and medicines in large quantities had been sent to the hospitals and asylums; and indigent rations were being issued daily to about eight thousand people, nearly half of whom were reconcentrados. The most serious difficulty with which he had to contend was lack of money. The municipality was virtually bankrupt; it had no authority to levy taxes; its surgeons, teachers, and other employees had received no salary in more than two years; and its police were being paid with money raised by private subscription. He had obtained from the central government in Havana about $12,000 to be used in street-cleaning and other urgent sanitary work; but this was not enough; and until the city should be authorized to levy and collect taxes, it could neither help him nor take care of itself. A general scheme of municipal taxation was being prepared, he understood, in Havana; but it had not yet been promulgated, and meanwhile Matanzas was suffering for want of money, although its citizens, or at least a majority of them, were able and willing to pay taxes.[1]

Coming, as I did, from Baracoa, Guantanamo, and Santiago, where an effective scheme of local taxation was already in operation, and where there had never been any lack of money for local needs, I was unfavorably impressed by the penniless and helpless condition of the municipalities in the western part of the island; but it was to be explained, at least in part, by

[1] Since my return from Cuba the scheme of municipal taxation which was being framed in Havana has been put into operation, and grants of money have been made to Matanzas and other towns from the customs receipts, so that there is no longer any lack of means.

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the shortness of the time that had elapsed since that part of the island came into our possession, and the number and complexity of the problems that simultaneously presented themselves there for solution. It could hardly be expected that the machinery of government would be running as smoothly in Matanzas, after only four weeks of American control, as in Santiago, where General Wood had had six months for organization and work. Generals Wilson and Sanger, moreover, were not as favorably situated in Matanzas as General Wood was in Santiago, for the reason that they could not take any important action without the consent and approval of the central government at Havana; while General Wood, for several months, had no superior on the island, and exercised almost unlimited discretionary power. It is comparatively easy to get things done when one can govern with a free hand, and issue an order instead of making a recommendation. From what I heard in many parts of western Cuba, I gained the impression that department commanders were not often consulted by the central government at Havana, and that their recommendations were more frequently pigeonholed than acted upon.

After we had had a short talk, General Sanger introduced me to Major Ives, his chief surgeon, and with the latter I drove in an ambulance to various parts of the city, inspecting streets that had been cleaned and streets that had not been cleaned; examining back yards that were still in their normal condition, as well as premises that had been disinfected and put in order; and acquainting myself, as far as possible, with the Matanzas of the Spanish régime and the new, regenerated Matanzas that was rapidly emerging from the former's uncleanness and decay. The parts of the city that had not yet been reached by the sanitary inspectors did not differ essentially from certain parts of Santiago immediately after the surrender, except that they were less offensive. I do not think that Matanzas was ever so unspeakably filthy as Santiago was in July, 1898; and the task of General Sanger and Major Ives was therefore less arduous than that of General Wood and Major Barbour. Taking into consideration, however, the fact that the officers first named had been at work less than a month and had been hampered and delayed by lack of money, the results attained by them were quite as remarkable and quite as creditable as those attained by General Wood and Major Barbour in Santiago. Of course, however, an immense amount of work was yet to be done. Eighteen hundred families, or about eight thousand people, were still wholly dependent upon the American authorities for their daily bread; and the city contained more than two thousand destitute sick, one-half of whom ought to have been in hospital. In some of the houses that we visited on the southern side of the San Juan River, the people were living in a state of squalor and misery that I have rarely seen equaled. Their places of habitation were little better than wild-beast lairs, without floors other than the damp, soggy ground; without beds, except perhaps a single hammock, or a pile of dirty rags in one corner; without chairs, tables, dishes, or any of the so-called necessaries of life.

On one of the streets running westward from the Calzado de Tirry we noticed a house whose front windows were closed with tight board shutters, and whose door proved, upon trial, to be locked. After knocking several times without getting any response or eliciting any sign or sound of life, we went through an adjoining house and entered the first dwelling through the back door, which was shut but not fastened. Until we became a little accustomed to the gloom and obscurity of the apartment in which we found ourselves, we could hardly tell whether it was inhabited or not. The only light that it received filtered through pieces of coarse sugar or rice sacking, which had been hung up over the unglazed back windows to keep out the damp, chilly wind; and all that I could see at first was a hammock slung between a couple of posts. As my eyes gradually accommodated themselves to the gloomy twilight of the room, I saw that it had no floor except the earth, and no furniture except the hammock. If there were any tables, chairs, cupboards, dishes, or cooking utensils in the house, they must have been in the front room, which was so dark that its contents could not be seen. In the hammock lay the figure of an emaciated old man, and from a heap of rags or clothing

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in one corner rose a tall, thin negro woman, whose head was bound with the dirty white bandage which, among the native Cubans, always indicates sickness. Major Ives asked the woman what was the matter and what assistance she needed; but he could get no reply, either from her or from the old man, who finally showed signs of life by raising himself feebly on one elbow and letting his legs slide over the side of the hammock to the ground.

"This is the very place where they have yellow fever," said the Major, coolly, turning to me.

"What!" I exclaimed in dismay; "have these people got yellow fever?"

"No," he replied. "That is, I don't know whether they have or not. I mean that this is just the kind of place where we always find yellow fever when we do find it. I don't know what's the matter with these people. I must send one of our foremen here to investigate. Our house-to-house inspection has not yet reached this part of the city, and I don't know much about it."

The suggestion of yellow fever, added to the cave-like gloominess of the house and the mysterious silence of the two sick inmates, extinguished my curiosity with regard to the dark front room, and I was glad enough to get out into the filthy back yard without having ascertained whether the wild-beast lair contained any other occupants or not.

This was the worst house that we saw; but we inspected many others that had no floors, and that contained little if any furniture. Everything salable had been sold, I presume, for food, or perhaps abandoned in the houses from which these reconcentrados had been driven by Weyler's raiders months before.

From the uninspected quarter of the town, south of the San Juan River, we drove to one of the reconcentrado settlements on the hillside back of Matanzas proper, and spent an hour or more in examining the houses and investigating the housekeeping of the people whom Weyler had driven in from the valleys of San Juan and the Yumuri.

Reconcentrado settlements in Cuba are all precisely alike. When you approach a city or town, in any part of the island, the first thing that attracts your attention is the line of blockhouses, breastworks, and rifle-pits with which it is surrounded. As soon as you cross this line of circumvallation, you find yourself in the reconcentrado suburb, which consists of from twenty to two hundred flimsy huts or shacks so arranged as to encircle the red-roofed nucleus of the town proper like a wide, brownish fringe. The shacks vary a little in size, and in shape of roof; but they are all constructed on the same plan and with the same materials. Four low walls, made of overlapping strips of bark and supported by a rude framework of posts and poles, inclose an area perhaps fifteen feet in width by eighteen or twenty in length. Over this is a pyramidal or A-shaped roof, made by covering the closely set rafters and cross-poles to a depth of six or eight inches with the long, pinnate leaves of the royal palm. The shack, as a rule, has neither floor, window, nor partition wall; there is no ditch around it to catch or carry off the water during the rainy season, so that it is often flooded and almost always damp; the strips of bark which compose its walls are so loosely attached to the posts or framework that they warp and curl up in the hot sunshine, leaving cracks or gaps that are sometimes wide enough to admit a cat or a small dog; there is no chimney to carry off the smoke of the cooking fire, which is generally made in one corner between two stones; and the house, as a whole, is as cheerless and uncomfortable a place of abode as can well be imagined. Within the walls of such a building you will often find from eight to twelve people, living without furniture of any kind; sleeping on the ground without blankets, pillows, or beds; eating out of a kettle without knives, forks, or spoons; and dying, at last, in a hammock without medicine or care.

The reconcentrado settlement of Matanzas—or, to speak more accurately, the part of the settlement that we visited on the western side of the city—consisted of seventy-five or a hundred shacks, each tenanted by from six to twenty people. Most of the houses had no floors, and in many of them there was no furniture except perhaps a home-made table, an unpainted chair or two, a hammock slung between two posts, and a few cheap dishes on a bark or board shelf. I did not see anything that could fairly be called a bed

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in the whole settlement. In some of the shacks, however, there were single articles of comfort or luxury that were in glaring contrast with the general bareness of the places where we found them. Against a post in one house, for example, hung a large and expensive wall-clock. The occupants of the shack had no beds to sleep in, no chairs to sit on, and no dishes, knives, forks, or spoons to eat with; but they still kept the clock that had marked the hours of a happier life in an earlier home. In another hut we found a modern Singer sewing-machine, owned by a woman who had nothing to sew, and whose entire wardrobe consisted of a single calico dress, in which she had lived, worked, and slept for weeks.

Perhaps the thing that surprised me most in this reconcentrado settlement was the disproportionate number of women and children. In the shacks that we visited there were eight or ten women and children to every man; and when I inquired where the rest of the men were, the reply that I generally received was, "Dead in the manigua" (the bush, or wilderness). In one place we found nineteen women and children and one sick man, living on the bare ground, in a shack not more than twelve feet by fifteen, without a single article of house furniture except one old iron kettle, out of which they ate by turns with their fingers. The women and half-grown girls were doing what they could to support themselves by plaiting coarse straw hats at a rate of compensation that brought them in about eight and a half cents a day; but they were evidently reduced to the last extremity, and all the food I could find in the house was a little rice in the bottom of the iron kettle.

It was touching and pathetic to see that even in such destitution and misery as this the women had tried to brighten their environment by growing, in front of their shack, a little patch of flowers—balsams, marigolds, and verbenas—from seed which they had doubtless brought with them when they were driven into the city from their distant country homes. They must have torn up the tough sod with their bare hands and pulverized the earth with their fingers, because they had no implements of any kind. I doubt whether, at that time, there could have been found elsewhere, in all the world, a little garden patch of cultivated flowers growing in front of a house which did not contain a single article of human manufacture except one old iron kettle. I saw in Matanzas many things that were distressing, pitiful, or pathetic; but nothing touched me more than the clock, the sewing-machine, and the little patch of balsams, marigolds, and verbenas. They amounted to little; but they suggested much.

The Cry of the Age

By Elliot Stock

An answer to Mr. Hamlin Garland's poem published in The Outlook for May 6, 1899.

What shall you do to be just?
  How shall you work for the gain
Of the world in its sadness?
Seek not the seers, but distrust
  Guides who with creeds would enchain;
Seek ye rather the Prophet whose gladness
  Breaks up the kingdom of pain.

Yes, take from your finger the ring,
  But not for the tramp at the door;
Turn its gold into coin that will bring
  Relief to the pain of the poor.
Care not if this will be just—
  Think but of Him who was Light,
Whom the poor and the rich alike trust:
  So shall you know you are right.

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Hebrew Prophets and American Problems

Churchly Prophets of the Restoration: Haggai and Zechariah

By Lyman Abbott

THE prophecies of the Great Unknown had in his generation their historical and political fulfillment. Over the highway in the desert the Jews returned to their native land and their holy city. Not all went back. Many settled in Babylonia, accumulated property, and there made their homes. Only the more enthusiastic or the more patriotic—which term would be used in describing them would depend on the point of view of the historian—left Babylon to return across the desert to the desolated land from which their fathers had come forth. It was one of those migrations for the sake of religion which have from time to time attested the reality and the depth of the religious sentiment, stronger even than the strong love of home. They were the Pilgrim fathers of the sixth century before Christ. In Palestine they were colonists in a strange land. Few if any of them had ever seen the land before, and to those few it could be only a dim and distant memory. The patriarch of the restoration was but a child at the time of the expatriation. Seventy years had been spent in exile; and for those seventy years the land had been left desolate. Everything was to be done: houses built, land tilled, vineyards planted, roads constructed, cities and villages restored and made habitable.

It is easy to understand how in such a time two parties would arise. One, the practical or commercial, would lay stress on industrial reconstruction. First, the leaders of this party would say, we must provide for the necessities of life; we must build our houses and our barns, get shelter for ourselves, our families, and our children, plant our farms and start our vineyards, open our stores and our market-places. This done, we will give attention to the intellectual and spiritual necessities—to the school, the synagogue, and the Temple. The other party would reply, No! religion is not only paramount in importance, but first in time. It is not the capstone but the cornerstone of civilization and the State. It is because we forgot our religion and our God that we were carried into captivity; it is only as we have learned the lesson of that captivity, only as we give the first place to the institutions of religion in reorganizing our national life, that we can protect ourselves against a repetition of our national disaster and build a State wisely and well.

It is easy also to see that the character of the nation would be determined by the response which the people made to these two antagonistic advisers. If it put commercialism first, it would be a commercial nation; if it put the institutions of religion first, it would be a truly religious nation. One chief secret of the permanent influence of the Puritan race in this country consisted in the fact that the Puritans brought their churches and their schools with them, and built the school-houses and the meeting-houses for intellectual and spiritual culture while they were building their homes and their forts, clearing the forests, and beginning their farms. One chief sign of promise for America to-day consists in the fact that everywhere is to be seen in its new States and Territories the school-house and the meeting-house—generally the finest edifices in the new town. Last summer, traveling through a region which had been devastated by fire, where all the houses had been swept away and many of the inhabitants destroyed, a few saving themselves by wading into the creek and waiting there until the flames had passed by, I observed one large, fine brick building standing out from the log houses and shingled shanties in which most of the people seemed to be living. I asked the conductor of our train, "What is that?" "The school-house." "That, then," I said, "was saved from the fire?" "No," he replied; "that has been built

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since." The finest building and the first to be constructed was the school-house; and I said to myself (and perhaps to him), This community is laying its foundations broad and deep, wise and well.

Thus when the Jews returned to Palestine and began the work of reconstruction, the question arose, Which shall come first, equipment for material or for spiritual life—the warehouse or the Temple? We must remember that the Temple was both church and university, the center of both intellectual and spiritual life; and we must also remember that the secularist, if I may so call him, had material for a strong argument on his side of the question. There was the general argument, repeated in society and in the individual experience, in all ages of the world: First comes the physical, afterward the spiritual; first the body, alterward the spirit; first provision to live, afterward provision to live nobly and worthily. The question is that which was presented to Christ when he was tempted to turn the stones into bread. It reappears in our own time in the attitude of certain phases of Socialism which put reforms of external condition first, in the expectation that reforms in the character will follow. But this general argument was reinforced in the case of the Jews in Palestine by special considerations. Not only did the desolated lands dumbly demand seed, but all the dangers which environ new colonists environed them. They were in peril from drought, in peril from wild beasts, in peril from jealous and hostile Samaritans. We too, said the secularists, desire to rebuild the Temple, but the time has not yet come. Wait till the foundations are laid for religious institutions in industrial prosperity, and the special perils of the present hour have passed away.

It was at this time that Haggai prophesied. The reference in chapter ii., verse 3,[1] is supposed to warrant the inference that he had seen the Temple in its former glory. If so, he was now an old man; and this is all that is known of him. It is not at all probable that the book which bears his name contains his prophecies, in the form in which he uttered them. As in the Sermons of F. W. Robertson we have only abstracts or outlines of the great preacher's sermons, so in this book of fragments we have probably only an epitome of much more elaborate addresses. "It is never an easy task," says Dr. Marcus Dods, "to persuade a whole population to make pecuniary sacrifices, or to postpone private to public interests; and the probability is that in these brief remains of the prophet Haggai we have but one or two specimens of a ceaseless diligence and persistent determination, which upheld and animated the whole people till the work was accomplished."[1] I should think it more probable that they constitute outlines of different prophecies than, strictly speaking, specimens of them. These outlines are four in number: the first condemns the Jews for not pushing forward the building of the Temple; the second encourages them in the prosecution of the work, which has apparently been undertaken under the inspiration of the previous prophecies; the third bids them not be discouraged because prosperity does not instantly follow the commencement of their work; the fourth promises the public recognition of Zerubbabel, the Governor of Judea, as the servant and representative of Jehovah—a recognition which was apparently never accorded to him during his life. The spirit of the prophet is perhaps best illustrated by the first of these prophecies. It is as follows:

> Thus hath Jehovah of Hosts spoken, saying: This people have said, Not yet is come the time for the building of Jehovah's House. Therefore Jehovah's word is come by Haggai, the prophet, saying: Is it a time for you—you!—to be dwelling in houses ceiled with planks, while this House is waste? And now saith Jehovah of Hosts: Lay to heart how things have gone with you. Ye sowed much but had little income, ate and were not satisfied, drank and were not full, put on clothing and there was no warmth, while he that earned wages earned them into a bag with holes. Thus saith Jehovah of Hosts: Go up into the hill country of Judah, and bring in timber, and build the House, that I may take pleasure in it and show my glory, saith Jehovah. Ye looked for much and it turned out little, and what ye brought home I puffed at. On account of what?—oracle of Jehovah of Hosts—on account of my House which is waste, while ye are hurrying every man after his own house. Therefore hath heaven shut off the dew and earth shut off her increase. And I have called

[1] "Who among us is left that saw this house in its former glory, and how do ye see it now?" The translations from Haggai in this paper are those of George Adam Smith in "The Book of the Twelve Prophets" (A. C. Armstrong & Son).

[1] Haggai, Zechariah, and Malachi, in Handbooks for Bible Classes (T. & T. Clark).

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drought upon the earth, both upon the mountains and upon the corn, and upon the wine, and upon the oil, and upon what the ground brings forth, and upon man, and upon beast, and upon all the labor of the hands.

To the careless reader the emphasis which Haggai puts on the building of the Temple may seem to be inconsistent with such a declaration as that of the Great Unknown: "Thus saith Jahveh, Heaven is my throne, and earth my footstool; what house would ye build for me and what place as my habitation?" [1] But the contrast only emphasizes the fact that the religious teaching of the prophets was adapted, as all religious teaching ought to be, to the circumstances of the people to be taught. To a people in exile, far from their Temple, the Great Unknown was teaching that no Temple is necessary to the worship of Him who inhabiteth eternity; to the Jews restored by Jahveh to their Holy City Haggai was teaching that loyalty to Jahveh required expression in the rebuilding of the House which, rebuilt, would be a monument to their devotion, but left in ruins would be a monument to their religious indifference.

A younger and more striking prophet of the same epoch and the same school as Haggai—that is, of the ecclesiastical or priestly school—is Zechariah. The book which bears his name consists of two portions, the latter of which is generally believed to have been written by an anonymous prophet of a later date. The true prophecy of Zechariah, uttered nearly contemporaneously with that of Haggai, consists of eight very singular visions. In artistic structure and musical form they are not in the least like Tennyson, for Tennyson is one of the most musical of our English poets, and Zechariah, at least in the English form in which he is presented to most of us, is most unmusical. But there is much in these eight visions which, in its strange, weird, mystical character, recalls the mysticism of the visions in Tennyson's "Holy Grail." To translate into prosaic form the visions of the Hebrew poet is well-nigh as impossible as it would be to transform similarly those of the English poet. Dreamlike are they; in them the reader passes from scene to scene by transitions as sudden and, to our waking thoughts, as impossible as those which occur in our dreams, and in dreaming seem not strange.

In the first vision the prophet sees a body of Persian scouts on horseback. As he looks at them they change into angels; as he talks with the interpreter the interpreter disappears and one of the angels enters into the colloquy: "We are Jahveh's scouts, and we have gone up and down in the earth, and all is at peace." And then the angel's address turns to an address to Jahveh: "Jahveh of Hosts, how long hast thou no pity for Jerusalem and the cities of Judah, with which thou hast been wroth these seventy years?" The answer comes back from Jahveh, "I am wroth against the arrogant Gentiles. . . . I am returned to Jerusalem with mercies. . . . My cities shall yet overflow with prosperity, and Jahveh shall again comfort Zion and again make choice of Jerusalem." Jahveh's scouts bear witness that Jahveh is not unobservant of what goes on upon the earth.

In the second vision the prophet sees four horns, though with no head bearing them. Four smiths appear and file off the horns. "What are these smiths coming to do?" the prophet asks of Jahveh. "And Jahveh spake, saying, These are the horns which scattered Judah so that none lifted up his head; and these are come to them to strike down the horns of the nations that lifted the horn against the land of Judah to scatter it." Jahveh is Judah's protector.

In the third vision the prophet sees a man with a measuring-line in his hand. "Whither art thou going?" asks the prophet. "To measure Jerusalem," replies the man. He is a surveyor preparing to build its walls. Then a second angel appears on the scene with a message from Jehovah for the angel who throughout these visions acts as a *quasi* interpreter: "Run and speak to yonder young man," says the second angel: "Like a number of open villages shall Jerusalem remain, because of the multitude of men and cattle in the midst of her. And I Myself will be to her—oracle of Jahveh—a wall of fire round about, and for glory will I be in her midst." [1] Jerusalem shall yet be a true city of peace.

[1] Isaiah lxvi., 1, Polychrome Bible.

[1] The lyrical piece which is inserted after this vision of the measuring-line (Zechariah ii., 6-13) George Adam Smith regards as an interpolation from some prophecy of probably earlier date.

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In the fourth vision the prophet sees the High Priest robed in the ragged and soiled garments of the exile. Satan, the Accuser, points scornfully at the disheveled figure. Then the angel interpreter bids the bystanders take the foul garments from off him and set a fair diadem upon his head: See, he says to Judah, I have made thy guilt pass away from thy priestly representative. "So they set a fair mitre upon his head, and clothed him with garments; and the angel of the Lord stood by."[1] Judah is forgiven and restored to the favor of Jahveh.

Vision follows vision in a series of dissolving views. In the fifth the candlestick of the Temple appears, all of gold, and its bowl of oil upon the top of it, and its seven lamps fed by the bowl, and seven pipes to each of the lamps to carry their oil to them, and two olive-trees standing by it, one on each side of the bowl. And the angel interpreter interprets the vision to the prophet, answering his inquiry: the golden candlestick is the Temple of Jahveh, and the olive-trees are the two anointed heads of the community—Joshua, the ecclesiastical, and Zerubbabel, the civil ruler—which feed, illumine, and protect the Temple. Pure religion will return to illumine the capital of the forgiven nation.

In the sixth vision behold a winged manuscript flying through the air—its length thirty feet, its breadth fifteen—the book of Jahveh's judgment carrying his condemnation upon the people for their sins.[2] In the divine government forgiveness is not tolerance of sin.

In the seventh vision the condemnation of sin is followed by its banishment:

> Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is a bushel that goeth forth. He said, moreover, This is their transgression in all the land: and behold, there was lifted up the round leaden top, and lo! a woman sitting in the midst of the bushel. And he said, This is Wickedness; and he thrust her back into the bushel, and thrust the leaden top upon the mouth thereof. Then lifted I up mine eyes, and saw, and behold, there came forth two women, and the wind was in their wings; now they had wings like the wings of a stork; and they bore the bushel between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the bushel? And he said unto me, To build her an house in the land of Shinar; and when it is prepared, she shall be set there in her own place.[1]

But though Wickedness has been punished and Wickedness has been removed, the last trace of Wickedness has yet to be blown away, that no pestilential influence may be left behind. In the eighth and last vision, lo! four chariots, and in the chariots the four winds of heaven, going forth everywhere, up and down in the earth, clearing away the miasmatic atmosphere which sin has left behind.

So the panorama of visions ends: Jahveh really observant of all the earth, though he appears to be silent and inactive; the enemies of Judah despoiled by Jahveh's ministers of their power; Jerusalem dwelling in such security that she needs no walls; her sins forgiven and her High Priest crowned by Jahveh; her Temple guarded and ministered to by Jahveh's servants; Jahveh's judgments proclaimed over all lands; the once triumphant spirit of Wickedness imprisoned and sent to her own place; and all her evil influences blown away as by the breath of the Almighty.

[1] Revised Version. [2] Compare Rev. xx., 12.

[1] Zechariah v., 5-11 (George Adam Smith and Revised Version combined).

Love's Not All

By Francis Sterne Palmer

For life means much to do, to be,
And men must meet it manfully—
A mingling in the world's rough strain,
A friend to help, one's self to train;
So love's not all
That to a man doth fall—
And yet perchance it is,
For love is strength for all of this.

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A Cuban Beggar-Girl

By John R. McMahon

GOOD-BY was a tangle-haired midget, and came regularly every day to our camp with a two-quart tomato-can in one hand and a little bag slung over her shoulder, wherewith to collect the remnants of the soldiers' mess. Her eyes were brown, her cheeks just plump enough, her bare little legs and arms well proportioned; her face always bore an expression of cheerful seriousness. I guess she was about eight years old.

At first when Good-by came to camp she was quite shy, and stood silently near the refuse barrels with her implements of collection, when some of the kinder-hearted men would scrape out the leavings on their plates into the tomato-can and throw pieces of bread and hardtack into the little girl's bag. Afterwards she acquired confidence, and seven days a week visited our tents at noon mess call, starting at the head of the company street. Some days there would be such a surplus of rations that she would fill her can and bag before she got half-way down the line, and then she would trot away, and, I suppose, notify her little companions, at the child-beggars' rendezvous under a big tree outside of camp, that Company D had a fine lot of dinner left.

Anita was Good-by's right name, but everybody called her by the other, because that was all the English she knew at first, and because of the way she had of walking into your tent and smilingly saying "Good-by!" as she held out her little hand. She meant, "How do you do?"

"Señorita Good-by," I said to her one day, "what a terrible eater you are for a small body! Here you've got two quarts of olla podrida in your can—soup, meat, potatoes, and I know not what else—besides that large bagful of bread that you stagger under. Do you eat it all? Surely you can't weigh more than three times as much as your booty."

"Oh, Serjento," cried the little creature, in distress, "do not think it! I only eat my share. There are five others."

"You have a family, then?"

"Well, it is my aunt's family," said Good-by, clasping her hands. "No hay ni padre ni madre"—I have no father or mother.

It seemed that she was an orphan from earliest remembrance. Her aunt was a Cuban soldier's widow, with four young children. Good-by was the chief support of the house.

Now, among my tent-mates was a blond-haired giant, rather reckless, but warm-hearted, whose name was George Boutelle. Before he enlisted in the volunteer army to fight Spain (but never got a chance, for the extent of our service was garrison duty in Cuba) his business was that of railroad engineer. A bright, whole-souled fellow, but a little reckless, as I said; a trifle too fond of conviviality. He had been promoted once to a sergeantcy, but a glass too much at the wrong time caused his reduction to the ranks. He was always jolly, performed the most disagreeable duty with a joke, and was the best-liked man in our company.

The midget Good-by and the giant Boutelle developed a strong friendship for each other. Good-by, as she frankly told me, infinitely admired the handsome six-foot private—that flower of the splendid race of Americanos. "How easy," she said, reflectively, to me one day, "it would be for Señor Chorge to crush me with one hand! What a big man! I am sure there is no one in the world could resist his strength. Holy Mother! he is so good-looking, too." Boutelle, on his side, grew very fond of his small admirer, with whom, however, he could converse only fragmentarily. Sometimes I would act as interpreter for the two. When she made her daily call, he always shook hands with her, patted her on the head, and put half his dinner into her can, saying he could get more—which wasn't always so. Occasionally George would play Joseph's trick on his brethren, stealthily slipping a Spanish silver piece into the child's bag, and next day enjoying her report of an astonishing lucky find. Once she brought him a rose, and was very much embarrassed because she had to present it in full sight of all of us. We were eating,

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and somebody started to make fun of the poor little girl's gift. George admonished him that if he cared to preserve the integrity of his countenance he would not laugh at Good-by; at Boutelle he might crack jokes as much as he pleased.

One day some cases of yellow fever broke out in the lowest quarter of the town, and in consequence all Cubans were quarantined from our camp. This meant that the little beggar-children also couldn't enter camp any more. We were likewise ordered not to enter Guanajay, and the officers drilled us pretty severely, both to keep us occupied and in the best condition to resist the dreaded fever. There was no epidemic, however, and at the end of a fortnight the quarantine was removed, except that for some reason no little native food-collectors were to be allowed in camp. Thus we saw no more of Good-by in our tents, nor had seen her at all in the last two weeks.

Boutelle and I went to town together a few days after the lifting of the quarantine. We visited several stores, bought some things in the way of Spanish relics, and finally brought up at a restaurant. The bare-armed waiter was setting the second course of lettuce and fried fish before us, when Boutelle spied Good-by with her tin can and little bag standing among the brigade of beggar-children outside the lattice-work in front of the restaurant. She had just arrived, and would have run away when she saw us, but my companion called her to come in. She entered shamefacedly.

"How are you, Good-by?" said Boutelle pleasantly, holding out his hand. "Sit down and eat with us."

"Do, señorita," I reinforced. "Put down your things and we will have a little chat."

Poor Good-by! She almost cried with pleasure, and yet hesitated greatly about the propriety of accepting the invitation of her exalted friends.

"I want to know the news," said Boutelle (I translated for him). "You must sit with us."

So the child finally put down her bag and can, and we commanded the prodigiously smiling waiter to postpone his grinning and set another plate.

Good-by ate about as much as a sparrow's rations, but became quite at ease under our skillful matter-of-course manner, and told of little affairs domestic and civil, such as her baby cousin's development of teeth, her aunt's finding a couple of days' work, the apprehension of a housebreaker, the wonderful progress in the English primer of neighbor Santiago Gonzales, etc. In turn Good-by asked us many questions about America, which seemed to her a land where everybody was rich and happy. She shivered a little at the picture of winter, and marveled that water rose up to the skies and then fell like flour. Surely it was cold enough at night in Cuba, without having it so bitter both day and night that you had to shut all the doors and make a big fire. Why, the only way she kept warm here at night was by keeping very close to her little cousins' bodies. No palms there either, but many other and beautiful trees. And such a vast country, such cities! How wonderful! She always thought the United States was a little smaller than Spain.

"Are the American ladies as beautiful as the men?" inquired Good-by at length, rather bashfully.

We laughed in our sleeves at this question, and I informed Good-by that American women were a thousand times superior to the men in every respect.

"Ah!" she cried, "I would like to see one of those American señoras."

"Here you are," said Boutelle, twinkling-eyed, producing a small photograph from his inside pocket. "There's an American young lady. What do you think of her?"

Good-by gazed long and earnestly at the photograph.

"She is very beautiful indeed," she sighed. "Your—your friend, Señor Boutelle?"

Boutelle changed color a bit, and responded:

"Yes, Good-by; we're pretty good friends."

When we had finished the meal, the little beggars from outside came in and collected in their tin cans what was left on our plates; then we had to distribute "oon cent" apiece to them. We parted from Good-by after giving her a dollar for her aunt, and promising to call on the family.

Things went on rather monotonously

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in camp—the usual round of drill and guard duty; sometimes a skirmish and mock engagement through the neighboring hills. Once we had a real skirmish with a band of guerrillas, and captured them after killing two. For amusement we explored the adjacent country by twos and threes, or made excursions to the seacoast at Mariel, eight miles away; some took kodak pictures, others collected Spanish relics; some made pets of chameleons, dogs, fighting-cocks, and parrots; others passed away the time by writing endless letters. Finally word came that Uncle Sam considered we had done our stint, and that the regiment was to be ordered home and mustered out. Pay-day arrived about the same time. The double exhilaration of money and superlatively good news for a while rather destroyed discipline. I regret to say that among the many incarcerated in the guardhouse was my tent-mate Boutelle.

Good-by trudged up to camp the next afternoon. She stood in the blazing sun by the side of the road for half an hour before she found courage to ask the fierce-whiskered sentry No. 1 to let her pass the line. She carried, well wrapped up in paper, a Cuban machete, her late uncle's, which she intended to present to Señor Boutelle.

"No," said the sentry, "you can't pass. Vamoose!"

The officer of the guard emerged from one of the guardhouse tents at this moment, and saw the little girl. He knew some Spanish, and asked her what she wanted.

"I want to see the soldier Señor Boutelle," she faltered.

The young lieutenant was a roguish fellow, and amused himself by drawing out the child.

"So," he said, "Anita Good-by, Private Boutelle is your friend. I am extremely sorry to inform you that Private Boutelle is a prisoner. He was found asleep on his post last night. He will be shot in the morning. He's digging a sink now, so you can't see him. Come again at sunset."

The officer chuckled as he was called away to attend to some business.

Good-by crept back to the road with face blanched and her little heart frozen with horror. She wandered slowly up and down the long white highway in front of camp, shading her eyes from the sun's reflected glare with a small brown hand. The full enormity of the intelligence seemed to be more than she could grasp, yet she could appreciate enough to fill her with dreadful stunning grief. Death she had seen: an old, emaciated woman gasp convulsively a few times, and then turn white and rigid. That was not much; the old woman was scarcely different dead than alive. Death she had heard closely described as it happened in the ambush when Spaniard and Cuban met. That had not sunk deeply in her mind. Here was a full-blooded, handsome young man of the superior race, whose vivacious kind spirit was to be shot out of him, his fine, strong body turned to motionless earth in the twinkling of an eye by lead bullets discharged by his own comrades. And he was her friend! Her friend! . . . Tears could not express her grief and horror. She knew just how the Spaniards conducted military executions. Imagination flashed back and forth in fiery colors on the canvas of the mind the whole dreadful scene as it would be enacted next day, the unspeakable cold murder of a man by his comrades—her friend's public assassination. To be shot in the morning! Blackest of human deeds! Tears could not express her agony.

Good-by's frenzy of woe lasted for some couple of hours. Then she began to think practically a little, and finally translated her meditation into action as follows:

The Colonel sat in front of his tent smoking a pipe. He consulted his watch to see how far it was from time for the bugle-call for dress parade, and when he looked up again there stood before him a ragged little bare-headed beggar-girl, very pale, one hand tightly clutching something long, done up in paper, and the other hand on her heart.

"Hello!" said the Colonel; "who are you, and how did you get here?"

"Your Excellency," responded Good-by, touching her forehead with her left hand in imitation of the military salute, "I ran across the line when the sentinel wasn't looking. My name is Anita, but the soldiers call me Good-by."

"You ran across the line, eh? That was serious business. Why did you run

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across the line? Whom did you want to see?"

"You, Señor Coronel."

"I! What can you want of me, Miss Good-by?"

"Save his life, Coronel!" and, unable to contain herself longer, Good-by burst into a series of little sobs.

"Come, come," said the Colonel, with pretended gruffness. "Don't cry. Explain yourself and I will consider your application, whatever it is. Whose life do you want me to save?"

"Señor Boutelle's," gasped the child.

"Boutelle, Boutelle," repeated the Colonel, in a low voice; "that must be that stalwart Sergeant Boutelle of Company D, reduced for drinking. What the deuce this brat means about him I can't make out." Then aloud:

"Well, my bold young petitioner, how shall I save Private Boutelle's life?"

"You have the power, Señor. He—he slept last night on the guard-line, and they tell me he will be shot in the morning."

"So, so," commented the Colonel. "Who told you he would be shot?"

"An officer at the guardhouse, a lieutenant, I think, Señor."

"I'll settle that Lieutenant Robertson's business if he keeps on with his joking tricks," muttered the Colonel to himself. "I've told him once he ought to resign from the army and join the minstrels."

"You know, Good-by," he resumed, "that sleeping on post is a very serious offense in the army. An enemy might surprise an entire camp if a single sentry failed to keep on the alert."

"Yes, yes, Señor," replied the child, with anguished utterance, "but he is such a fine big soldier, and so good! Can you not pardon him?"

"I don't know," said the Colonel, committing the same cruelty for which he blamed the lieutenant.

"Oh, Coronel, I beg it of you! If I—if I—"

"If you what?"

"Oh!" cries the child, dropping the wrapped-up machete, and passionately clasping her hands together, while tears stand in her eyes, "if I thought my life worth anything, I would give it to make my friend live. He is young and handsome, he has many friends and relatives at home in America. Especially there is a beautiful young lady that he—that he is very fond of. I, I am nothing. I am an orphan. I would like to die for him."

The Colonel is a man of family, and has a little daughter himself. Very likely he is a bit ashamed of having abetted and brought to this height the torture of the diminutive tangle-haired creature that stands before him with moist eyes and heaving breast.

"Your petition is granted, Good-by," says the Colonel hastily, clearing his throat and tossing his pipe into the tent.

How can Good-by's infinite relief and joy, frantic as her late grief, be described? She cried: "Gracias, gracias! a thousand million thanks, most superlatively kind and great-hearted Colonel!" and, rushing forward, seized and kissed one of the Colonel's lean, sunburnt paws.

The Colonel laughed a little, and, patting Good-by on the head, said:

"Yes, my child, there won't be any executions in this camp while I'm here. You needn't salute my other hand. Now tell me how you come to take such an interest in Private Boutelle. What do you mean by this fiery regard? I think you are the youngest young lady I ever met that was willing to die offhand for somebody else. In America sometimes the young men pretend they are going to die for young ladies, but they hardly ever do."

Good-by blushed, smiled, and endeavored to explain in a happy, serious little voice just how the matter stood, with all the whys and wherefores. "I think," she concluded, "it may be as his reverence the priest said one Sunday, that the sun here in Cuba shines down straight into our hearts and makes them warm and quick. Do you think that is so, Señor Coronel? Are not hearts also warm and quick in America?"

"Well!" quoth the astonished Colonel, "here is science from babes and sucklings. Yes—I don't know—perhaps—you can study these things in books when you get older, Good-by."

Meanwhile the Colonel's orderly had been sent to the guardhouse to fetch Private Boutelle. The well-proportioned, handsome giant of a soldier marched up across the parade-ground, and, stopping half a dozen paces from the Colonel's tent, silently saluted the commanding officer, at the same time nodding imper-

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ceptibly to Good-by, whose strange tête-à-tête with the Colonel had perhaps been reported to him by the orderly.

"Boutelle," said the Colonel, "what's your offense this time, anyway?"

"Liquor, sir."

"The old fault. Now look here, Boutelle, I might tell you what a fine fellow you are and what a bad fellow that friend of yours, the bottle, is. I could preach you a regular temperance sermon, and bring down the house by introducing the story of this little Cuban girl that thought you were going to be shot and wanted to give her life for yours. I could, but it's out of my line, and perhaps the chaplain can do it better. The chaplain gets paid to talk on temperance and preach sermons. I suppose I'll give him the story of Good-by so he can work it into a sermon some time up home. All I want to say to you here is this: If I had a friend that thought as much of me as Good-by does of you, I'd try never to disappoint or lose that friend. She's persuaded me to pardon in you an imaginary offense whose penalty is death. I suppose that pardon covers all lesser offenses—and you may report to your captain."

I think both Private Boutelle and the Colonel were moved considerably, for a moment later they shook hands, a thing exceedingly unmilitary. Boutelle also shook hands with Good-by, and told her, "Muchos gracias, señorita," for saving his living—merely a fault in Spanish. Good-by wanted to present the Colonel with her uncle's machete. The Colonel demurred at first, then took it and slyly handed Boutelle a five-dollar bill to give the child later.

When the regiment left Cuba a week afterwards, Good-by cried quite a bit, but, as she told me, whenever she thought to herself that Señor Boutelle was going to rejoin his family and the beautiful young lady he was fond of, it made her very glad. Before we went a subscription list was circulated in camp for the benefit of "Anita, alias Good-by, a Cuban orphan," and the Colonel's name was at the head of the paper. It became quite a matter of regimental pride to get up a liberal sum for the child's maintenance and education for several years to come. Good-by is now hard at work learning to write, so that she can correspond with Señor Boutelle, her handsome big friend.

Books and Authors

Books of the Week

[The books mentioned under this head were received by The Outlook during the week ending June 30. Prices will be found under the head of Books Received in the preceding issue of The Outlook. This weekly report of current literature will be supplemented by fuller reviews of the more important works.]

NOVELS AND TALES

The publication of a novel by Charles Dudley Warner is an event in the literary world as rare as it is welcome. Readers of those two delightful and suggestive novels, "A Little Journey in the World" and "The Golden House," will be glad to learn that Mr. Warner's new story, *That Fortune*, has a certain relation to the two books just named. Mr. Warner is possessed of a somewhat uncommon skill in retaining in his novels characters and social conditions already introduced by him in former stories, without in the least attempting to make of each new novel a sequel. We shall not undertake here to comment at any length on the book, as we hope to speak of it more fully at an early date. We may, however, say that the novel deals with social problems, with literature, and with love. (Harper & Brothers, New York.)

Mr. H. B. Marriott Watson made his first success as a novel-writer in the dashing and brilliant stories of eighteenth-century life called "Galloping Dick," in which figured highwaymen, court beauties, Charles II. in disguise, and a bishop in the forced rôle of a highwayman. Since that book, which in its own peculiar way was a really strong and striking piece of writing, Mr. Watson seems to lay greater stress on refinement of style than on the substance of his stories; in his new book, *The Heart of Miranda*, he seems continually to be posing, and the reader finds his excursions into the realm of the impossible and the fanciful not as exciting or powerful as the author appears to think

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them. If Mr. Watson would take the trouble to return to direct and objective methods, he certainly would have a future as a writer of English fiction. (John Lane, New York.)

John Buchan, though little known in this country, has written several Scottish stories of more than average ability. None is superior, and we believe none is equal, to his new book. Its title, *A Lone Lady of Old Years*, is, we think, unfortunate, even though it be taken from Browning. The chief figure in the story is that of Simon Lovat, the last great Scotch nobleman to be executed in the cause of the Stuarts. His character was so strange and mixed that it is an admirable one for purposes of fiction, and has been drawn more than once before—never, however, we think, with such strength as by Mr. Buchan. The story is of a novel and interesting kind, and the book holds the attention finely from first to last. (John Lane, New York.)

Of Necessity, by H. M. Gilbert, is a collection of repellently realistic tales of London viciousness and degradation. It does, indeed, make vice hideous, but it has not moral purpose enough to excuse its coarseness or to justify its existence. (John Lane, New York.) Also objectionable from its occasional sensualistic realism, but by no means so offensive in treatment, is Mr. E. A. Bennett's *A Man from the North*, from the same publishers.

Rupert, by the Grace of God ——, is a brilliant, dashing romance of the Cavaliers and Puritans. It has for its central plot-idea the thwarting of a mad scheme to place Prince Rupert on the throne of England. That such a scheme (formed without Prince Rupert's knowledge) actually existed is not impossible; it is certain that the Puritans often accused Prince Rupert of such an ambition. At all events, the author of this romance has admirably developed this imaginary plot as a suggestion about which to weave fiction. The story begins with a stirring scene of danger, battle, and the rescue of the heroine; and the rush and excitement of the narrative thus aroused at the outset are maintained to the end. The author, Dora Greenwell McChesney, may be congratulated on having written a semi-historical romance of notable power and vivacity. Its scenes are constantly changing, and the dramatic element is sustained throughout. Not unnaturally, as the view-point is that of the Cavaliers, the pictures drawn of the Puritan soldiers are hardly fair or just. (The Macmillan Company, New York.)

Nine clever short stories by Margaret Sutton Briscoe have been published under the title of *The Sixth Sense and Other Stories*. The most dramatic of these is that which gives the title to the book—"The Sixth Sense." This is a study in psychology, with the science carefully hidden. The reader's sympathies are with the offender, and he rejoices where the punishment is averted by a courtly lover. The most tender story in the book is "Of Her Own Household." The love of a grandmother and grandfather appeals to the heart as does the first unconscious expression of the awakening of the boy and girl, proving the eternity of love, and the love of love that dominates the world. Margaret Sutton Briscoe finds always an awaiting and an increasing audience. This collection of stories from the leading magazines is published by Harper & Brothers (New York).

HISTORY AND BIOGRAPHY

It is true, as the author of *Cromwell as a Soldier* (Lieutenant-Colonel T. S. Baldock) says in his preface, that while the stories of Cromwell's battles and campaigns have been told over and over again, it has always been as part of the general history of the period. In this book, for the first time, the strictly military view of Cromwell's career is considered with continuity and care. Naturally, the book appeals most directly to soldiers, but it is not written with so technical a style as to debar the drawing of striking pictures of battle, such as will not fail to interest the general reader. The volume will serve to put before the great English-reading public, as has never been done before, the character of those extraordinary military operations which converted Great Britain from a kingdom into a commonwealth. Lieutenant-Colonel Baldock's view of Cromwell as a soldier is summed up in the sentence: "What are the characteristics which have ever since marked the British soldier in the field? Devotion to duty and great coolness and steadiness amidst the tumult and horrors of battle.

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That spirit is Cromwell's teaching, the spirit of Marston, Naseby, and Dunbar. . . . Cromwell was essentially an Englishman, and fostered and developed the best qualities of his English soldiers. His system of fighting was adapted to the genius of the English nation, and has, therefore, lived in its army." (Charles Scribner's Sons, New York.)

The late George Lawrence Pilkington, who from 1890 to 1897 was a missionary on the coast of the great inland sea of Africa, the Victoria Nyanza, was as lovable, gifted, and heroic a spirit as any whom the missionary Church treasures in her roll of honor. *Pilkington of Uganda* is the story of his life by Dr. Harford-Battersby, Principal of Livingstone College. With it is related the wonderful reception of Christianity by the promising and capable race for whom he gave his life, whose eagerness to buy and read the Scriptures he compares to a scramble of boys for coppers flung among them. Mr. Pilkington, an honor man at Cambridge, went to Uganda as a layman, where his work was mainly in the translation of the Scriptures into the vernacular. That country is now a part of the British Empire, with the likelihood of becoming a radiating center of Christian civilization. Most American readers know next to nothing about it, but it will become permanently interesting to the readers of Pilkington's story. (Fleming H. Revell Company, New York.)

Among English public schools a special interest attaches to Winchester as the "Mother of Schools," the beginning of the present system of public education. Schools there were before, of course, as at Canterbury before 631, at York by 734, where the great Alcuin taught, and elsewhere at later dates. Winchester, opened in 1394, owes its foundation to the celebrated William of Wykeham, likewise the founder of New College, Oxford. The *History of Winchester College* is fully and graphically told by Mr. Arthur F. Leach in a well-illustrated volume. His painstaking research has made it a standard for historical accuracy, as well as replete with personal and local *memorabilia*. It is quite amusing to learn that in the last century boys were charged one shilling for "rod money," *i.e.*, had to pay for being flogged. The rod was in evidence at Winchester from its foundation, when a verse of mediæval Latin was inscribed on the wall:

Aut disce aut discede; manet sors tertia, cædi,

which Mr. Leach happily renders, "Learn, leave, or be licked." The American reader will curiously note the difference between our own and the English idea of a "public school;" Mr. Leach defines the term as "an aristocratic or plutocratic school, which is wholly, or almost wholly, a Boarding-School, under some form of more or less public control." (Charles Scribner's Sons, New York.)

Another book has been added to the long list of histories of the recent war, or of portions of it. This book is entitled *The Santiago Campaign*, and is written by Captain John Bigelow, Jr., already well known in army circles as the author of "The Principles of Strategy." The description of the Santiago campaign has probably been surpassed by other writers, but the particular merit of Captain Bigelow's book lies in its minute narration of the work of the troops, especially of the colored troops. The volume is a notable contribution to our knowledge of our army, its excellencies and its deficiencies. The author's style is what might be expected from any military or naval man; it is direct, simple, modest. The book is provided with a good map of Santiago and its environs, but an index is strangely lacking. (Harper & Brothers, New York.)

As has already been pointed out in these columns, one of the most excellent volumes of that excellent series, "The Story of the Nations," is Mr. William Miller's "The Balkans," and in that book there is no more instructive treatment than the author's narration of Roumanian history. A volume which forms a valuable appendix to that narration is the King of Roumania's just published *Reminiscences*, to which Mr. Sidney Whitman contributes an introduction. Mr. Whitman is also the translator, and his work appears to be well done. Through his books on Germany and Austria he has acquired a just reputation, and his words in introducing the present volume will be received with due attention. He tells us what we now readily believe, after reading the royal author's chapters—namely, that these "Reminiscences" not only constitute an important page in the story of European

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progress, but also contain a study in self-revelation absolutely unique in its completeness, even in an age so rich in sensational memoirs as our own. To any one who has seen the King of Roumania the volume's excellent frontispiece must recall the impression of inevitable and inoffensive rulership—the sort which makes a modest but worthy man the leader of other men. It is the good fortune of a young State like Roumania that King Carol should represent the moral fiber which is felt in every page of his "Reminiscences." In his private and public life, pure as it is incessant in work, he has been intolerant only when it comes to deviations from traditional morality. It is because of this private purity, and because he despises idleness, that the King has been able to elevate, not only the morality, but also the industry of Roumania to a marked degree. Through their letters to the King, we have interesting glimpses of the Queen (Carmen Sylva), Bismarck, the old Emperor William, Napoleon III., Queen Victoria, and, above all, of the King's father, the late Prince Charles Anthony, of Hohenzollern. The King displays a characteristic courage in printing some of the critical letters from his father. (Harper & Brothers, New York.)

The History of South Carolina under the Royal Government, by Edward McCrady, President of the Historical Society of South Carolina, continues the story of the development of this colony from the overthrow of the proprietary government in 1719 till the overthrow of British authority in 1776. This volume, like its predecessor, is a thorough piece of work, and the two volumes, together with John Fiske's "Old Virginia and Her Neighbors" and Bruce's "Economic History of Virginia," make the colonial history of the South as accessible as the colonial history of New England. Mr. McCrady's work covers nearly every phase of the life of the colony, devoting separate chapters to the medical profession, the clergy, the lawyers, and the teachers, in addition to those upon the commercial and industrial developments. (The Macmillan Company, New York.)

RELIGION AND PHILOSOPHY

Hilary of Poitiers, whose name is perpetuated in the "Hilary Term" of English law courts, and John of Damascus, were men of the greatest note in their time, the former in the fourth, the latter in the eighth century. To them the ninth volume of the *Library of Nicene and Post-Nicene Fathers of the Christian Church* (second series) is devoted—the bulk of it to Hilary's "De Synodis," an exposition of the views of Eastern Bishops on the Trinitarian controversy, and his "De Trinitate," in twelve books, together with a few homilies on the Psalms. He it was who secured the victory of orthodox Trinitarianism in the Western churches. From John we have "An Exact Exposition of the Orthodox Faith," in which the then foremost theologian of the East sets forth the theological thought of the early Greek Church as formed by its teachers and councils between the fourth and the eighth century. The influence of John was particularly felt by the later scholastic theology of the West. Introductions and notes, with copious indexes of subjects and texts, amply meet all requirements of the student of this volume, in which the best work, both of the translator and of the theological scholar, is apparent to every careful reader. (Charles Scribner's Sons, New York.)

In his work on *The Foundations of the Creed* the Right Rev. Dr. Goodwin, Bishop of Carlisle, England, undertakes for the nineteenth century what Bishop Pearson's classic exposition of the Apostles' Creed did for the seventeenth. That it is less suited to the end than to the beginning of this century appears in the statement that "Christianity in its simplest and ultimate form is the Apostles' Creed." It seems time to have buried the hoary fallacy that a set of propositions, however sacred, "*is*" Christianity. And it is rather surprising to find such a specimen of episcopal exegesis as that Jesus's words, "My Father worketh hitherto, and I work," implied "that the speaker was equal with God." We think that many will agree with us, in view of modern discussions, that the Bishop has weakly conceded "the life everlasting" chiefly to the domain of faith, though having "some ground in reason"—full ground we should say. (E. P. Dutton & Co., New York.)

The Gifford Lectures before the University of Aberdeen in 1896-98, by Dr. James Ward, Professor at Cambridge,

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England, on *Naturalism and Agnosticism* form an elaborate and comprehensive work. It is not a systematic treatise so much as an attempt to discuss in a popular way those assumptions of scientists which lead to the rejection of an idealistic view of the world. Dr. Ward is convinced that until the idealistic or spiritual view of the world is vindicated against these assumptions theistic arguments effect nothing. Consequently he delivers his attack all along an extensive line. Inquiring first into the character and relations of abstract dynamics and molar and molecular mechanics, he next takes up the theory of energy, and from this goes on to discuss the theory of Evolution, both in the mechanical and biological view, with Mr. Spencer's interpretation of it. From the naturalists he turns to the psychologists with their psycho physical theories, and having thus made a tour of the whole field, and discredited at every point the unwarrantable assumptions of the mechanical view of things, he devotes the latter part of his work to a constructive purpose. Inquiry into the nature and ground of real knowledge through the experience of life shows the untenableness of any other view than a spiritualistic monism, regarding nature as the expression of Mind, or, in Principal Fairbairn's words, declaring that "Nature is Spirit." The controversy thus exhaustively threshed out seems moving toward a hopeful solution. Idealism has been, in a degree, the gainer. In place of the old materialism it now confronts an agnostic monism of an unstable sort, making admissions of an idealistic character, as in Professor Huxley's concession, "Our one certainty is the existence of the mental world," and in Mr. Spencer's identification of the Infinite Energy whence all things proceed with the "Power which in ourselves wells up under the form of consciousness." It needs only to show that Nature itself is teleological for this agnostic monism to be pushed logically on to idealism. This Dr. Ward goes on to show. "Natural law" itself is a teleological idea. Nature is both conformable to our intelligence and amenable to our ends. Here is recognized that essential oneness of thought and being, that greeting of spirit by spirit, for which the idealist contends. These lectures, by their thorough handling of a many-sided question, take a front rank in the literature of the great debate. (The Macmillan Company, New York.)

A most serviceable work has been done in gathering into a single volume the results of modern discoveries of the material relics of antiquity as related to the testimony of ancient literature, Hebrew and Classical and Christian, under the title *Authority and Archæology, Sacred and Profane.* By "authority" is meant, of course, literary authority. While this is sometimes corrected by the monuments, these in turn, as is here shown, are also corrected by it. In so cyclopædic a range as the six essays in this volume include we cannot here undertake to deal with particulars: the names of the writers vouch for the quality of their work. Part I., "Hebrew Authority," is by Canon Driver. In Part II., "Classical Authority," Mr. F. Ll. Griffith, editor of the "Archæological Survey" of the Egypt Exploration Fund, writes on Egypt and Assyria; Mr. Hogarth, editor of the essays, Director of the British School at Athens, on Prehistoric Greece; Mr. E. A. Gardiner, Professor of Archæology in University College, London, on Historic Greece; and Mr. F. Haverfield, F.S.A., on the Roman World. Part III., "Christian Authority," is by the Rev. A. C. Headlam, of All Souls' College, Oxford. The reader of this intensely interesting volume will admit that the reopening of the grave of prehistoric civilization, and the discovery there of an old world of immeasurable antiquity, appeal to the imagination quite as strongly as Columbus's discovery of the new world. (Charles Scribner's Sons, New York.)

MISCELLANEOUS

"Could I picture to you who have never listened, in words that would half express the sense of the delight, the peace, the charm of listening in some corner of hallowed nature to simply the song of a bird, I would willingly do so; but, alas! I cannot, and must hope that from my descriptions, poor as they are, you will seek to hear for yourselves the songs that have so charmed me, and which from their loveliness defy expression and interpretation." This paragraph perfectly expresses the purpose of *On the Birds' Highway,* by Reginald Heber Howe, Jr. It is a record and a promise of what a knowledge of

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birds can give man. The illustrations by the author are very attractive; the marginal illustrations enhance the beauty of the book. The frontispiece in color is from a painting by Louis Agassiz Fuertes. (Small, Maynard & Co., Boston.)

Educational Aims and Educational Values is, its author, Paul H. Hanus, declares, a book intended for laymen as well as professional students and teachers. The position of Professor Hanus, as assistant Professor of the History and Art of Teaching at Harvard University, gives whatever he says on this subject great weight. He is familiar with the bewildering programmes presented to pupils and parents from which to select a course that will produce that dual product, a man with training entitling him to demand wages or salary, and a cultured man to whom the upper realm of thought is familiar and inspiring. Professor Hanus shows the correlation and interchange in these various studies; he sees the whole field of education and its pitfalls as well as its roads leading to the definite results that meet the world's needs. The principle underlying all education is the mastery of the mother tongue. Professor Hanus says: "If instruction in the mother tongue is not limited merely to the study of its form and structure, but really serves as it should, as the means of exploring and interpreting both the world of external nature and the world of man, the mother tongue will be richer in incentives and possess higher incentives than all other forms of knowledge; and it may, therefore, have a higher educational value than all other subjects." This is a profound educational truth that is making itself a conviction in the minds of all interested in education. (The Macmillan Company, New York.)

In 1896 the American Historical Society appointed a committee to consider the subject of history in the secondary schools, and to report on the required entrance examinations in history by the colleges. The committee selected were, by experience and position, capable of bringing the best judgment to the work. The results of their investigations have just been published in *The Study of History in Schools*. The value of the study of history, its relation to the whole field of education, as well as methods of teaching and proper incentives to the study of history, are duly considered. It is a book for the home and club library as well as the professional library. Among other things, it contains comparative papers on the study of history in the secondary schools of Germany, France, and England. (The Macmillan Company, New York.)

Our Lady of the Green is a collection of essays by golf experts on golfing for women. The book is edited by L. Mackern and M. Boys. This is a familiar, practical, gossipy presentation of the subject. The history of the game is told entirely from that standpoint. The writers argue that women can and do play the game, but that they never can, even when experts, meet men experts on equal terms successfully. The book is written especially for women in England, but in many ways it is applicable for all countries where women play this delightful game. (J. B. Lippincott Company, Philadelphia.)

Books Received

For the week ending July 7

GEORGES BELLAIS, PARIS, FRANCE

Jaurès, Jean. Action Socialiste.

LUTHER DAY HARKNESS, OBERLIN, O.

Harkness, Luther Day. Christian Science and Kindred Delusions. 25 cts.

HENRY HOLT & CO., NEW YORK

Jung-Stilling's Lebensgeschichte. Edited by Sigmon M. Stern. $1.20.

Dowson, Ernest, and Arthur Moore. Adrian Rome. $1.25.

CASSIE ROZELLE HOYT, CHICAGO

Hoyt, Cassie Rozelle. Le Bonne. $1.50.

THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS, NEW YORK

Sayford, S. M. Personal Work. 75 cts.

B. F. JOHNSON PUBLISHING CO., RICHMOND, VA.

Cairns, Kate. "Bobbie." $1.

LONGMANS, GREEN & CO., NEW YORK

MacKail, J. W. The Life of William Morris. In Two Volumes. $7.50.

LOTHROP PUBLISHING CO., BOSTON

Harland, Marion. When Grandmamma was New.

Pratt, Charles Stuart. Stick-and-Pea Plays.

THE MACMILLAN CO., NEW YORK

Fraser, Mrs. Hugh. The Custom of the Country. $1.50.

Eaton, Dorman B. The Government of Municipalities. $4.

Blaisdell, Etta Austin and Mary Frances. Child Life. A Second Reader. 35 cts.

Spingarn, Joel Elias. Literary Criticism in the Renaissance. (Columbia University Studies in Literature.)

F. TENNYSON NEELY, NEW YORK

Springer, Mary Elizabeth. Dorothy Quincy.

Mather, A. Estelle. In the Maelstrom. 10 cts.

JAMES POTT & CO., NEW YORK

The Parallel Psalter. $1.50.

G. P. PUTNAM'S SONS, NEW YORK

Green, Anna Katharine. Agatha Webb. $1.25.

Cawein, Madison. Myth and Romance. $1.25.

"Alien." The Untold Half. $1.

SMALL, MAYNARD & CO., BOSTON

Howe, Jr., Reginald Heber. On the Birds' Highway. $2.

FREDERICK A. STOKES CO., NEW YORK

Gould, S. Baring. Pabo, the Priest. 50 cts.

Davis, Oscar King. Our Conquests in the Pacific. $1.25.

JUDSON TITSWORTH, MILWAUKEE, WIS.

Titsworth, Rev. Judson. The Moral Evolution—Lenten Sermons.

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The Religious World

Bishop Newman

By the death of John Philip Newman the Methodist Church loses one of its best-known prelates. Bishop Newman was a New York City man by birth, but was educated at the Methodist Seminary at Cazenovia, N. Y. Forty-three years ago, after various pastorates in Central New York State, Newman returned to the metropolis to take charge of the Bedford Street Church, thence going to the old Fourth Street Church. After these pastorates he spent some time in Palestine. His next pastorate was at the Washington Square Church, New York City. He was then sent to re-establish Methodism in Mississippi, Louisiana, and Texas, as, after the ecclesiastical secession of 1844, that Church had practically ceased to exist in those States. An influential factor in this re-establishment was the starting of the "Southwestern Christian Advocate" in New Orleans, the first Methodist weekly paper in the South. Newman also founded the New Orleans University and the Orphans' Home and University at Bayou Tesche. In 1869 he came to Washington to become the pastor of the Metropolitan Church. General Grant was an attendant, and a friendship speedily sprang up between pastor and President. At the latter's request, Newman was made Chaplain of the United States Senate. A still more pronounced indication of regard from the White House came when Newman felt the force of the Methodist law prohibiting a pastor to remain beyond a certain period with one particular church. The President then created a new office for his friend, and sent him around the world as "Inspector of United States Consulates." One result of this trip was Newman's book "The Thrones of Babylon and Nineveh," as the work "From Dan to Beersheba" had been the outcome of his earlier Oriental sojourn. On the solicitation of prominent members of the Metropolitan Church in Washington, he was permitted to return there for another three years, coming thence to New York City to assume the pastorate of the Central Methodist Church. Afterwards he preached two years to the Congregationalists. He attended his old friend, General Grant, in the latter's fatal illness, and he also delivered the funeral oration. In 1887 he returned to the Metropolitan Church for a third pastorate. When he was proposed for episcopal honors, not a little opposition was excited because of his Congregationalism. He was a vigorous speaker, and was a well-known figure on the lecture platform. Aside from the books above mentioned, Bishop Newman published, in 1884, "Christianity Triumphant;" in 1887, "America for Americans," and in 1890, "The Supremacy of Law."

The Christian Endeavor Convention

The eighteenth annual meeting of the Young People's Society for Christian Endeavor opened at Detroit, July 5, with an audience of 10,000 in the great "Tent Endeavor," and with a telegram of greeting from President McKinley. As many as 20,000 delegates and visitors were said to be in the city, representing a constituency of 3,500,000 in this and other countries. During the year, besides expenditures in other charitable and educational ways, $500,000 has been put into missionary work. The customary enthusiasm was manifest in the crowds that thronged Tents "Endeavor" and "Williston," the latter named from the church in Portland, Maine, where the Society was born. The successive days were devoted to addresses, discussions of practical topics, devotional meetings, business matters, and conferences of the leading workers. A noticeable number of prominent clergymen, among them Drs. Noble and Henson, of Chicago, President Barrows, of Oberlin, and Dr. Jefferson, of New York, were among the speakers. The annual sermon by Dr. Gunsaulus, of Chicago, on the trilingual inscription upon the cross of Jesus made a profound impression. Some matters of National concern were dealt with. Congress was memorialized to purge the House from the alleged polygamist representative from Utah, and to introduce a constitutional amendment for the suppression of polygamy. At Belle

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Isle, the island park of Detroit, a spot held sacred to peace by the Indian tribes and never polluted by any bloodshed, a "peace jubilee" was held on Saturday afternoon. Here, after warmly expressed desires for close friendship between Great Britain and the United States had been heartily cheered, an address to Congress was adopted for the speedy adoption of the proposals expected from the Hague Conference for an international tribunal of arbitration. "Especially," it was added, "we desire by our signatures to appeal for the immediate consideration of the question of arbitration between this Nation and Great Britain, that the Anglo-Saxon race may become united in the interests of peace and good will." The closing day was July 10. The dominant note in this year's meeting has been a call for consecrated wealth and for Christ in the home.

Legacies and Missions

During the past few years there has been a notable widening in the lists and character of institutions which have been helped by legacies. As a result, some of the old institutions have keenly felt the shrinkage in their income, due to the scattering of practically the same amount of wealth over a larger area. One of them, the American Board of Commissioners for Foreign Missions, finds that the shrinkage in its legacies received during this fiscal year amounts to about sixty-three thousand dollars, which, added to last year's indebtedness, will require a hundred thousand dollars more than was received in the closing three months of the last fiscal year if the Board closes its present year on August 1 without deficit. In each year, save three, for the past twenty, the Board has met its current expenses; it should close its present year with all obligations met and the whole constituency ready for an advance. There is an encouragement to this work, for the Board's donations from the living have increased about $33,000 over the previous year. It is believed that this increase will continue throughout the coming year. At its meeting in Grand Rapids the American Board appointed an Advisory Committee to advance a "Forward Movement" in foreign missions, but such a movement cannot be truly entered upon until the present necessary annual expenses are provided for. The shadow of the deficit carried over from last year, and the further threatened deficit occasioned by the shrinkage in legacies, must be removed. The Forward Movement has already met with signal success. The special representative of this movement is Mr. Luther D. Wishard, of New York City, well known from his identification for many years with the Christian movement among students. The first step of his campaign has consisted in an appeal to selected churches which are believed to be able to assume the entire salaries of the missionaries. Mr. Wishard has already visited seventeen churches; each gave last year something over four thousand dollars, aside from the gifts of women through the "Women's Boards." This year these churches have pledged over three times as much. It is believed that there are not less than six hundred churches as well able to provide salaries as many of those which have already done so. The Treasurer of the American Board is Mr. Frank H. Wiggin, Congregational House, 14 Beacon Street, Boston, Mass.

A Southern Hospital for Negroes

In our efforts to establish industrial and educational work among the negroes, we are apt to overlook the fact that the negroes are not all young and strong and ready to be trained. A large class exists among them, as among the white people, who need help and cannot help themselves. In 1881 Mrs. Buford, a Southern woman, appalled by the suffering of the sick and aged negroes, too poor to provide themselves with any medical treatment or relief, established in southern Virginia the first hospital ever built for a negro. It was called the "Church Home for Aged, Infirm, and Disabled Colored People." Last year 68 patients were cared for in the hospital, and 526 sick persons outside were supplied with food, clothing, and medicine. An orphanage has been added in which children are cared for. The work has been supported largely by Northern contributions. Many of its supporters are not now living, and Mrs. Buford appeals most earnestly for help to continue the needed work of this hospital. The Rev. S. D. McConnell, rector of Holy Trinity Church, Brooklyn, who has visited the hospital and watched the work

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for years, says he believes it to be "the only effort being made by any one to relieve the unspeakable distress of those forlorn creatures." Any contributions toward relieving the suffering of these helpless people will be thankfully received by Mrs. F. E. Buford, Lawrenceville, Brunswick County, Virginia.

Dr. McGiffert

Professor Francis Brown, of the Union Theological Seminary, has published a timely article in the New York "Evangelist" opposing the recent action of the General Assembly at Minneapolis in the case of Dr. McGiffert. Professor Brown declares that the reference by the Assembly of this so-called heresy case to the New York Presbytery was unfortunate, inasmuch as the Assembly had the right and the opportunity to end the agitation. The action taken means only a continuance of agitation. Dr. Brown would now have the Presbytery do what he would have had the Assembly do—namely, vote that truth and justice require the acceptance of Dr. McGiffert's avowal of loyalty to the faith of the Church, and that further action is inexpedient. Professor Brown then proceeds to criticise the second part of the Assembly's action. He declares that its reassertion of the preceding Assembly's condemnation of Dr. McGiffert's statements (in his "History of Christianity in the Apostolic Age") commits the Assembly, not only to the sweeping opinions which have already so indiscriminately prejudged a learned work, but also to the correctness of those interpretations of the book which the author himself rejects. Only those who have read certain reviews of the book may understand the perversions of Professor McGiffert's meaning to which the Assembly, by an omnibus clause, has given its sanction. Professor Brown justly claims that the evil of the reassertion is twofold. First, it appears to controvert the principle that it is not right to impute to a man opinions which he disavows. Secondly, it weights with the Assembly's reasserted condemnation a case which, at the same time, the Assembly sends down to the Presbytery without instructions. This seems neither consistent nor fair, for if the case was to be sent down, the Assembly ought not to have pronounced upon it; if it was to be pronounced upon, it ought not to have been sent down. It looks somewhat as if the General Assembly, not Dr. McGiffert, were on trial.

The Parties in the Anglican Church

The Rev. John Watson, D.D. (Ian Maclaren), in a recent article writes in a very illuminating way of the various parties in the Anglican Church. The article itself is on the troubles and controversies in that ancient communion. He says there are really three parties, and describes them as follows: "There is, first of all, the High Church party, which rests upon a solid historical basis, and represents the views of those who never desired to separate from the Catholic Church, but only were weary of the abuses of the papacy. This party would have been satisfied, at the time of the Reformation, had moral scandals been removed and the ecclesiastical tyranny of Rome been reduced. The second party represents the tendency at the Reformation which was called Calvinistic, and, somewhat later in England, Puritan. Low Churchmen were determined to go to the farthest length in rescuing, as they believed, Christianity from superstition and doctrinal error. Their idea of worship was, and is unto this day, praise sung by all the people, extempore prayer in which the people are able to join, the preaching of a sermon, and the administration of the two sacraments after the simplest and sometimes baldest form. Low Churchmen accept, of course, the service of the Church of England, but they reject as much as they dare of what is Catholic, and introduce extempore prayer where they can. . . . The Broad Churchmen occupy a detached position as regards both Anglicans and Puritans, since they do not hold the high doctrine of the sacraments and of the ministry, while at the same time they are in favor of an ornate and reverent service. Everything which is historical and everything which is æsthetic appeals to their culture, but they are, at the same time, cleansed from a belief in ecclesiastical authority and doctrinal obscurantism. Their cardinal tenets are the Fatherhood of God and the true humanity of our Lord Jesus Christ, the Incarnation as a perpetual force in human life, and the salvation of the race through the spirit of Jesus."

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The Philippine Question

[We have received a number of letters from correspondents concerning the Philippine question, some of which have been waiting for weeks an opportunity for publication. But it is a simple principle in mechanics, which writers of letters to the press do not always realize, that two objects cannot occupy the same space at the same time; and so these letters, marked for insertion, have been crowded out from week to week by other matter which appeared to us to be of greater moment to our general readers. Now, as a last and necessary resort, we take space here to insert a summary of these letters, answering such questions as they put to us directly.—THE EDITORS.]

In your article "The Philippine History" have you not overlooked an important fact? viz., Commodore Dewey's despatch:

Tell Aguinaldo to come soon as possible.
(Signed) DEWEY.

On that he came, and rendered valuable assistance to the American arms. After that, was there not an implied obligation on the part of the American Government to treat him as an ally, fairly and with consideration? Was Aguinaldo not only refused recognition as an ally, but treated with contumely and threats? And, if so, how can such conduct on the part of our Government be squared with common, every-day, equitable dealings between man and man, let alone morality and high conduct, which should characterize national dealings?

A MEMBER OF THE AMERICAN BAR ASSOCIATION.
Zanesville, O.

Official reports affirm that every attempt has been made from the beginning to maintain peaceful relations with the Aguinaldo forces, but nothing would be listened to except the surrender of United States authority. The question is very simple: Has the United States or has the Aguinaldo Government the supreme authority in the island? There is no evidence that Aguinaldo has been treated with contumely; on the contrary, he appears to have been treated with great consideration.

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Aguinaldo, a rebel chief, a fugitive from Spanish rule who was trying to upset Spanish authority in the Philippines, was taken on board our war-ship at Hong-Kong and carried back to his native country. Arriving at Manila, he received arms and ammunition from the American authorities. It is not reasonable to suppose that the American authorities did not enter into some arrangement as to the conditions, etc., under which these munitions of war in the hands of the Filipinos should be made effective. What was to be accomplished for the American forces, and what for the Filipinos? A delivery of arms and war material without an understanding would not be creditable to either party. This was before the public declarations of policy by the United States toward the Philippine Islands and before the protocol was signed, of course. The only policy apparent to us all, at this time, was that adopted by Congress pertaining to Cuba. This was satisfactory to the American people. It was also satisfactory to Aguinaldo and his people. Had it been announced to Aguinaldo at this time that the United States proposed to have the sovereignty of Spain over the Philippines transferred to the United States, he would have had no use for the munitions of war as an ally of the United States in prosecuting the war against Spain. Aguinaldo's acts since then have been consistent with this conclusion. When the Administration developed a policy toward the Philippines different from that toward Cuba, our troubles in the Philippines began. When it was made plain to Aguinaldo and his followers that the policy of the United States toward the Philippines was to take and hold the entire archipelago, the Filipinos' leaders were called together, a form of government was drawn up, and this was submitted to the authorities at Washington. But it was ineffectual. The United States were bound to pay to Spain the twenty million dollars provided in the Treaty, and for this Spain assumed to transfer her sovereignty to the United States, covering the entire Philippine group. Spain did not exercise complete sovereignty and control over these islands. Aguinaldo knew this. Why should Spain assume to cede what she did not possess? Why should the Filipinos acquiesce? Why was the policy of the United States toward the Philippines different from that toward Cuba? These were and are proper questions to be answered. Until you can show that such a change of policy toward the Philippines was necessary to a proper settlement of the Cuban question you have failed to show justification for our present status in the Philippines.

HENRY T. BUFFINGTON.
Boston, Mass.

You are mistaken as to the facts. Aguinaldo was not furnished with arms by the American authorities nor treated as an ally. No engagements of any kind were made with him. Consuls Wildman and Pratt and Admiral Dewey and General Merritt are all explicit on this point. The only basis for the statement that the American au-

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thorities furnished arms and ammunition to Aguinaldo is the fact that they allowed him to help himself from Spanish stores at Cavite. At the time when the protocol was signed with Spain, there was no responsible government in the island except the Spanish, which by the treaty was subsequently transferred to us; the so-called Filipino Constitution was not framed till some months later.

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The Filipinos are fighting for their freedom, as the Cubans were. Why would you treat one different from the other? Senator Frye says he is in favor of giving them a "stable republican government, and surrender to them the sovereignty." Are you in favor of this? If you are, and the Government is, would not the fighting stop at once; and if the Government had said so at first, do you think there would have been a gun fired or a man killed? For that is just what they are fighting for.

Minneapolis. E. T.

As soon as the sovereignty of the United States in the Philippines is established, we shall be in favor of using that sovereignty to confer upon the Filipinos all the local self-government which they are capable of exercising. But the expansionist does not believe that the Filipinos are fighting for their freedom. Says Dean C. Worcester: "It is a great mistake to suppose that we are fighting the Filipinos as a whole. At least eighty per cent. of the population detests the war. . . . The present rulers are hated on account of their robbery and oppression." We are fighting to protect a people from an irresponsible oligarchy, and to establish law and order. See this fact illustrated by the incident narrated by Captain Ackis below. The argument that we ought to recognize the independence of the Tagal oligarchy is further replied to by the following letter:

Rejoicing in your attitude and masterly articles touching our relations with the Philippines, I venture to suggest an idea for use as you may see fit; viz., The Aguinaldo faction there stands in about the same position with respect to this Government that the hostile Indians did to our Fathers when the Constitution was framed. We took the colonies, not from the original inhabitants, but from the English, just as we took the Philippines from Spain, not from the Tagals. The Declaration of Independence was framed without regard to the Indian, except such as proved tractable and willing to accept its benefits. The same thing is exactly true to-day of the Philippines. Our basis of independence will, doubtless, be revived in Manila, as it was born in Philadelphia—the East Indians standing in about the same relation as did the North American Indian then; and any superiority they may claim should be proven by greater readiness to seize and comprehend the benefits it bestows. As we resented England's attempt to instigate Indian revolt on our border while peace negotiations were pending, so we would have resented any such attempt by Spain in the Philippines, and, as you have so clearly pointed out, she could have called us to account before the world had we attempted any dealings with the insurgents during this period. It seems to me that most of this outcry about our National conduct in the East was caused by oversight of this point you have made—viz., that we *could not* take any steps in negotiation with the insurgents till April 11, and all the trouble came of their forcing, or attempting to force, our hand.

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In The Outlook of May 27 it is editorially stated that "the present Administration has nearly two years of life before it, and it is quite inconceivable that it should abandon its policy." On page 198 it is further said: "The question whether the United States shall exercise sovereignty over the Philippine archipelago is settled. . . . The American people will not consent to abandon a responsibility which they have once taken up, . . . because they are unused to retreat." Permit me to ask: 1. Has not Mr. McKinley stated that he had no permanent policy concerning the Philippines—that he awaited the decision of the people in regard thereto? 2. Has not The Outlook especially commended that position of the President? 3. Is it, then, true, as you say elsewhere on page 189, that a different policy "cannot possibly be initiated until another Presidential election"? 4. Or is it the fact, after all, that Mr. McKinley has absolutely and irrevocably committed this Nation to a policy of sovereignty over the Philippines? 5. If a nation is convinced that a given policy to which it has become committed is wrong, ought such policy to be persisted in on the ground that that nation is unused to retreat?

F. A. P.

Under the Spanish-American treaty the Philippines are already, in the eye of the law, American territory. Congress may decide to alienate it to a foreign government. But the President cannot. The Outlook commends his refusal to do what he has no constitutional right to do. Practically it is foolish to attempt to convince the Nation that its sense of responsibility for the Philippines is unfounded, and wise to use that sense of responsibility to secure a just and liberal administration in the Philippines.

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The editorial in The Outlook for June 10 entitled "A Foul Aspersion" has called forth several replies. One of the

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strongest is by Mr. Edwin D. Mead, from which we make the following extracts:

You characterize as "A Foul Aspersion" the utterance of a certain newspaper asking us to "have an end of this twaddle about benevolent assimilation and all the rest." "It is an ill bird that fouls its own nest," is your comment; "it is a poor patriotism that slanders its own people;" and you ask what the American people have ever done that would justify such criticism and suspicion. I suppose you would readily enough admit that every great people but ourselves have fallen into sin again and again, in spite of having splendid things in their records. Prussia surely was a miserable sinner when she took a hand in the partition of Poland, despite the fact that Martin Luther made a still more heroic fight for liberty than George Washington; and it would have been no adequate answer to the Prussian critic who said so to tell him that "it is an ill bird that fouls its own nest." France has great names in her history—Danton, Lafayette, and others; and great words in her vocabulary—liberty, equality, and fraternity; but do they make the Tonquin affair "benevolent"? Italy is the Italy of Dante and Mazzini; but that does not answer Gladstone's Neapolitan Letters of 1853, nor the charges of equal tyranny spread at length in your columns in 1899. England is the England of Magna Charta and the Commonwealth and Gladstone; but from the time of King John to Joseph Chamberlain and Cecil Rhodes, she has been up to her knees in deviltry, and only kept from being up to her neck by the plain exposure and stern rebuke of those faithful patriots among her citizens who would not call evil good and good evil. The high warrant for the charges which you denounce as wicked and absurd are the utterances of Mr. Denby, the real head and hand of the President's Philippine Commission. "The cold, hard, practical question alone remains," are his exact words, "will the possession of these islands benefit us as a Nation? If it will not, set them free to-morrow, and let their people, if they please, cut each other's throats." He is the real force in the Commission, the one man of diplomatic and business experience, the student of Pacific trade and politics, the influential man. You are doubtless familiar with the interview with Mr. Denby published in the San Francisco papers the middle of February, on the eve of his sailing, when he reiterated these sentiments in the most sweeping and most brutal form. EDWIN D. MEAD.

New England Magazine, Boston, Mass.

We put little confidence in "interviews" of absentees, especially when they attribute sentiments so atrocious to men of public repute. The sentiments and purposes of the Commission have been officially declared by its President, Dr. Schurman, and by official acts, and by these the Commission is to be judged; the sentiments and purposes of the Administration have been officially declared by the President, by members of the Cabinet, and by official acts, and by these the Administration is to be judged: neither are to be judged by newspaper interviews such as the one from which Mr. Mead quotes. Doubtless a nation is to be rebuked for its sins. But when the question is raised as to the *motive* which animates it in public acts which may be inspired by either noble or ignoble motives, the ignoble motive is not to be presumed in the case of a Nation whose public and National life has been generally inspired by noble motives. This also answers the following letter:

Do you believe that our course in getting possession of those islands is to any extent a philanthropic one, and is not dictated almost entirely by the desire to keep them from falling into the hands of another power, to develop them commercially, to maintain and enlarge our influence and our trade in China, and so, to use the somewhat offensive phrase of the Chattanooga "Times," "help towards lining our own pockets"? You say: "The American people won liberty for themselves in the American Revolution, and straightway opened their doors to the oppressed of all other lands, and invited the poor to share the wealth of the new continent on equal terms," etc. Do these words mean that you believe that we will open our doors in a similar manner to the Filipinos and to the other natives of the archipelago?

STEPHEN CHASE.

They mean that we believe that the Filipinos will be governed for their benefit, whatever that benefit may involve. We do not believe that a minority sufficient to be counted even under the head of "scattering" in a Presidential election can be found in the United States to support a war waged for commercial advantages. The motive which animates an overwhelming majority of the supporters of this war is the sense of National honor and the obligations of the Nation to the people of the Philippine Islands. We reaffirm this also, in the face of and in response to the following letter:

You have asserted that the invading troops are overthrowing anarchy and restoring order; we answer that they are overthrowing order and restoring anarchy. The question at issue is entirely one of fact, and on your side you have only cited the now discredited proclamation that all foreign residents in the Philippines should be slaughtered. General Reeves's statement has made it clear that this proclamation, if issued at all, no more represents the attitude of the Filipino authorities than Gen-

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eral Shafter's reported willingness to kill half the Filipinos in order to subjugate the rest represents the attitude of The Outlook. There is left no official report—though these reports are all animated by the spirit of conquest—which even indicates that Aguinaldo's government means anarchy. On the other hand, there have been a succession of such reports showing that Aguinaldo's government established order till our troops restored the anarchy of the old rebellion, such as the following:

He [Aguinaldo] has made life and property safe, preserved order, and encouraged a continuation of agricultural and industrial pursuits. He has made brigandage and loot impossible, respected private property, forbidden excess, either in revenge or in the name of the State, and made a woman's honor safer in Luzon than it has been in three hundred years.—*Consul Wildman.*

He [Aguinaldo] has organized a government which has practically been administering the affairs of that great island since the American occupation of Manila, and which is certainly better than the former administration; he has a properly formed Cabinet and Congress, the members of which in appearance and manners would compare favorably with Japanese statesmen.—*Ex-Minister Barrett.*

After waiting five days [January 3], I was brought an answer, . . . that the government of Panay and Iloilo had concluded not to permit the occupation of it by the United States troops without armed resistance. Meantime the natives had occupied Fort Iloilo with troops. Within less than an hour before I received this message, I had also received orders from Major-General Otis to the effect that in case I was not permitted to peacefully occupy the city to attack and take it. At about the same time I received a letter from the business people of Iloilo, principally the foreigners, stating that good order was being maintained, life and property being protected, and requesting me not to attack at present.—*Brigadier-General Miller.*

OHIO.

The existence of the "now discredited proclamation" calling for the extermination of all foreigners was officially certified to by General Otis, and is now reaffirmed by General Harrison Gray Otis, who says that he himself secured a copy of it. Since the Aguinaldo government had not power to prevent the posting of such a proclamation, we may well doubt its power to prevent the execution of the proclamation. Nor must it be forgotten that the expansionist believes that America is responsible for the protection of life and property in the Philippines, and has no right to take the risk involved in surrendering that authority to a government which is at best only an experiment.

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We have heretofore given the official evidence that the United States was not the aggressor in this war; that it acted strictly on the defensive; that it simply protected from attack the city of Manila, for which it was clearly responsible, and fired no gun until an attempt was made to break through the protecting lines and capture the city. The following letter from an eye-witness, Captain W. H. Ackis, of the Fifty-fifth Iowa Infantry, repeats and confirms this statement:

This talk about the American troops bringing on the conflict is all nonsense. Such forbearance as the natives received was never before shown to any people. Any other nation in the world would have slaughtered thousands of them where we never even fired a shot. During all those weeks that our troops were around the city, there was hardly a night but what the natives advanced their sentinels up to our lines and even tried to get past them; and this was done in spite of any number of agreements that they were to occupy certain territory and our troops were to do the same, and neither side was to make any advance. For them to violate such an agreement with any other nation would have been regarded as a declaration of war, and it would have been a war of extermination. But what did our troops do? They simply compelled them to return to the position they had agreed to occupy, and not a shot was fired—not a native killed. But such acts, repeated day after day, created a feeling of distrust toward the natives. Our soldiers felt that they were treacherous and could not be trusted to any extent; and the natives kept getting bolder and more impudent. At last it came to a climax. When a native officer tried to march some of his men past our outpost and refused to halt when challenged, they were fired upon, and soon there was a general engagement.

The kind of liberty the Tagal oligarchy is fighting for Captain Ackis illustrates by the following incident:

At the east end of Cavite is a Spanish navy-yard which Dewey has been running for the repair of his ships here. It is quite an institution, and before February 4 it employed about a thousand natives, who lived over in San Roque. When the trouble occurred at Manila, the insurgents at San Roque refused to allow Dewey's workmen to come across the causeway to work in the navy-yard. . . . All Dewey asked was that their own people be allowed to work at what was no doubt the best place they had ever had, and certainly the best pay they had ever received—for the Spaniards were poor paymasters. But rather than allow their own people to earn a better living than they had ever done before, these simple-minded, ignorant, deluded savages destroyed their homes and the accumulations of generations.

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To all our readers we counsel an even temper, an open mind, a frank recognition of the fact that there are honest, sincere, patriotic Americans on both sides of this Philippine question, and that it cannot be settled by calling each other names or imputing to each other base motives. We bring this correspondence to a close by printing here extracts from two letters, the contrast between them showing the con-

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trasted points of view of the expansionist and the anti-expansionist:

THE EXPANSIONIST

It is a positive evidence that the day of universal brotherhood is coming when we see civilized and Christian nations forcing barbarous peoples to respect law and order. And civilized and Christian nations are the only ones to grapple with this question. From the position I take, any other course than that at present pursued by the United States in the Philippines would be selfish and mean; and it is only selfishness of the most sordid kind that prevents every man in this country from indorsing that course. Every man in this country ought to be proud that he is an American citizen, in view of what has transpired in the last few months. Every man in this country ought to be proud that he belongs to a Nation with an idea, and that that idea has led this Nation to the position of a world-civilizer—a world-Christianizer. I am glad to see the position The Outlook takes on this question. I believe you have a majority of the people in this country with you. L. C. BLAKESLEE.

Bradford, Pa.

THE ANTI-EXPANSIONIST

The principle for which our Revolutionary fathers fought is at stake. I make no comparison of persons, but there is a marked analogy in the situation in our land in 1776 and in the Philippines to-day. Then George the Third was determined to enforce his sway over the colonies; then he promised material help and protection; the obnoxious taxes had, for the most part, been repealed; the colonists refused to submit, not because of grievous wrongs, but because they demanded their God-given rights. Many in this country sided with the King, and some of the noblest leaders in England pleaded the cause of the colonists. So to-day we promise aid, help, material development; but we say, Submit or die. And these Filipinos reply by throwing themselves again and again against our arms. They will die by the thousands. Some of them would submit, like the Revolutionary Tories; and, on the other hand, some of our truest, noblest statesmen to-day are denouncing this shameful treason to the corner-stone of our institutions, and pleading, not for the Filipino so much as for their own blood-bought land and principles—for the land of Washington and of Lincoln, for the land of Lexington and Valley Forge and Yorktown and Antietam and Gettysburg and Appomattox. England had more excuse to compel our allegiance, for we had been her subjects; these people never have submitted to us. EDWARD C. CAMP.

Whitman, Mass.

With this publication we have endeavored to give a full and fair showing to the positions of the critics of The Outlook, answering them only so far as was necessary to make clear our position on this subject.

The "Lost Tribes"

We have two letters seriously questioning Dr. Abbott's statement, April 29, page 974, of the futility of search for the "lost tribes" of Israel. One letter speaks of lectures that have roused public interest by identifying the lost tribes with modern Anglo-Saxons. Another requests us to believe, on the strength of a mosaic of Bible texts, that the authority of the Bible stands or falls with the belief that the twelve tribes will yet be reunited as a nation for all time. As to this last: (1) We distinguish between what can fairly be read out of the Bible by an unbiased historical interpretation, and what can be plausibly read into it by one to whom a text is a text, irrespective of the limits set by the context. (2) We utterly dissent from the idea that the authority of the Bible depends on the fulfillment of every prediction introduced by "Thus saith the Lord." Compare Ezekiel xxvi., 7–14, and xxix., 17–20. Recognizing in his second prediction the failure of the first, Ezekiel settles it for us that "Thus saith the Lord" in the mouth of the Hebrew prophet was simply the prophet's utterance of his own deepest assurance, but not always God's pledge to the prophet's words. As to the identification of the lost tribes with the Anglo-Saxons, it compares well with John Milton's carrying his History of England back to "Brute, the Trojan."

Readers of 2 Kings xvii. might conclude that the ten tribes were transported *en masse* to Assyria. But 2 Chronicles xxx. shows otherwise. Five tribes are there mentioned as still in Palestine, and bidden to attend the Passover at Jerusalem. Most of the nation, doubtless, remained. By intermarriage with the heathen who were colonized there they formed a population of semi-Jewish character. These were the Samaritans of Jesus's time, detested by orthodox Jews as both half-breeds and heretics. They became lost to history through absorption by intermarriage with other peoples and the changes wrought by many wars. All that prevented the Judean Jews from becoming similarly lost was the barrier of ordinances (particularly against intermarriage with aliens) erected in Ezra's time. The notion of the lost tribes, as our correspondents present it, is not sustained by a thorough Biblical study.

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FOR THE LITTLE PEOPLE

Fairy Stars

By Kate Whiting Patch

See how they twinkle and dance and shine!
Father says they are fireflies bright,
And mother thinks they are fairy lamps
To light the elves of a summer night
When they meet to frolic and dance and play,
Safe in the grasses hidden away.

But I believe they are fairy stars
That twinkle and shine in the fairy sky;
For the elves have the tiniest little eyes—
I'm sure they never could chance to spy
The great blue sky that our eyes can see,
Or stars that twinkle for you and me.

A Small Life

By Nanci Lewis Greene

Margery was spending a week with her grandmother in the country, and had enjoyed country life as only a city-bred child could, as long as the weather was bright; but it had now rained for two days, keeping her indoors, and she stood at the window looking out on the wet lawn disconsolately.

There was a tank down in the pasture which held three feet of water; its brim was on a level with the ground, and Faust, the bird-dog, was looking down into it. Wondering what he could see to bark at in such a place, Margery put on her hat and went down to the tank, peering anxiously over the edge, while Faust became more and more excited. At first she could see nothing; then, looking closer, what do you think she saw? Swollen by the rains, the water was high, but floating placidly upon a bit of plank was a tiny, rain-drenched mouse, with very bright black eyes, and a very chilled expression indeed. Margery imagined she was sent to rescue him, just as people in books are sent to rescue shipwrecked heroes and heroines, and she did not have the heart to leave him to his fate after the terrors which she was sure he had experienced during the night. There was the tiny hero, and there was the deep sea tossing his raft about; so she got a dipper, tied it to a pole, and lowered it to the rescue. Would you believe it, he seemed to understand and welcome the help offered? He stood on his hind legs and climbed into the dipper almost before it touched the water, and did not attempt to jump out when Margery brought him to land. He did not even seem aware of her presence, for he was extremely busy rubbing his wet jaws with his tiny paws and shaking his wet fur. When Faust was not looking, she turned him loose in some dry straw and let him finish his toilet at home.

The War-Ship Dewey

It was the Fourth of July, and every boy and girl was celebrating. That meant a good many boys and girls, for there were tall tenements on each side of the street. The middle of the block suddenly became the center of interest. A small boy knelt on the sidewalk with a small, home-made war vessel. The boat itself was a flat piece of board whittled out with a knife. Fastened to it firmly by pieces of wire were six empty spools, the holes in the spools being the bore of the cannons which they represented. Two very large spools, such as are used for wire, were mounted on the upper deck with the bores pointing over the bow. The upper deck was a narrow board raised on spools. A staff from which floated a small American flag was in the middle of the boat, and at the stern floated a Union Jack, not quite as well furnished with stars as it would have been if bought. You knew by the look of pride in a small girl's face, when this flag was referred to, that she had made it. Firecrackers were set in the bore of each cannon, but to the fuse of each was added a long piece of tarred cord. The war-ship was placed on the curb, the punk lighted, the crowd all compelled to move back, and then the young naval constructor lighted each cord and ran back. Every spectator leaned forward anxiously, while the designer and

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maker of the war-ship was pale with excitement.

Slowly, slowly, the tiny blaze and smoldering cord crept to the cannon fuse. At last each fuse caught; there was a moment of anxious waiting, then a tremendous bang which made all the spectators jump; the war-ship sprang into the air and then struck the sidewalk, but unharmed. It stood the test. This was voted a great success, and the little barefoot, ragged owner named his war-ship Dewey. "I wouldn't called her that if she'd been broken," he said. The Dewey bombarded the forts, made of dirt and paper, all day, and was in good fighting condition July fifth, but there was no money left to buy ammunition.

Another Filipino Boy

A soldier in the Philippines who reads The Outlook, and is interested in children, has sent a description of a little boy who is familiar in the camp. He says the little boys from five to ten years of age in Manila used to come to camp to gather the food the soldiers left. For this purpose they carried tin cans. The soldiers would give them the food on condition that they did some work about the camp; usually they washed the dishes. The soldiers were allowed as much food as they wanted, and it became the habit to take large helpings, that these hungry boys might be fed. For in Manila, as in Cuba, there were hungry boys. One boy, Petro Annilio, an orphan, was temporarily adopted by our soldiers. His parents were killed by Spanish soldiers when he was a baby, and no one seemed to have charge of him. These soldiers clothed him, and though he could not speak English, the little boy was made to understand that he belonged to these soldiers. He understood English in a very short time, but he did not learn to speak it readily. Now, these soldiers did what you will think was wrong. When they were ordered to Iloilo, they smuggled the boy aboard the transport; he was so friendless, so lonely, that it seemed to them cruel to leave him. He is devoted to soldiers and everything that has to do with military life. He has learned how to go through the manual of arms; he can give the commands perfectly. The soldiers adopted the plan of giving him money for extra service. He took all his money one day and returned to camp dressed in the gaudiest colors; about the crown of his hat were bright ribbons that reached to his waist. Petro will sit for hours looking at pictures.

The Filipinos, like every other people, have their favorite form of amusement. Our people, being made up of many peoples, have taken golf from the Scotch, football from the English, and developed baseball as a National game. Cock-fighting is the favorite pastime of the Filipinos. This small boy had two game-cocks. The soldiers, knowing that he would not understand if they tried to take away his pets, or what to him was just what bat and ball are to an American boy, let him keep them, and trusted to teaching him better forms of play. When the time came for the soldiers to return home, Petro wanted to come home with them until he learned that they would not be soldiers; then his desire was not so great.

The soldiers are so proud of him that they will try to bring him home and educate him. He is so bright and teachable that they think he would make a valuable citizen. At any rate, they love him, and no one else does.

A Curious Saw

We hardly ever think of diamonds as useful, though most of us know that a diamond will write on glass, and will cut glass. In Paris there is in use now a diamond saw for cutting stones. The saw is circular, and the diamonds are set in the edge, forming the cutting teeth of the saw. The saw or circular steel disc revolves about three hundred times a minute. Steam is the motive power. These diamonds are not the clear, brilliant, beautiful crystals such as we see set in jewelry; but they have the requisite hardness and cutting quality to do this work; there are about two hundred of these diamond teeth in the saw. Their value for this work is that they can cut stone faster than the steel teeth.

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